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BRIEF NOTES

ON

THE GREEK

OF

THE NEW TESTAMENT.

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BY

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PREFACE.

THESE Brief Notes have been composed with one single object in view, viz. that of bringing some contribution towards an accurate perception of the force and meaning of the original Greek in the New Testament.

I am well aware that in any attempt of the kind there must be very numerous omissions; and it may be expected also that there will be various passages which, according to the views of each separate student or reader, will appear to him as treated erroneously.

For this the author of any such volume ought to feel prepared; and I can only say that any communications tending to its correction or improvement will be thankfully received and attentively considered.

It will be found that, with a view of making these Brief Notes available to all intelligent persons, whether acquainted with the Greek and Latin languages or not, all Greek and Latin words are excluded from the body of the page, and placed below, as not essential, although helpful, towards the comprehension of the book

There never was a time when so much aid was attainable towards the object in view; and no labour has been spared, on my part, in gathering such aid from

quarters of acknowledged worth. I refer, for more recent comment, to such critics as Scholefield, Alford, Ellicott, R. C. Trench, Wordsworth, Winer, and the Five Clergymen. Many of older date have, of course, also been consulted.

One word to conclude.

Though issuing this volume with a strong conviction that such and similar endeavours may prove of much utility to all Christian readers, still I would desire most distinctly to disclaim any want of veneration for that version of Scripture which is the glory of our land and language. In simple honesty and integrity of criticism, and supported by the able annotators already mentioned, I have been led oftentimes to propose what appeared a still more accurate rendering than that in use among us. Still, however, in the far greater majority of instances, we lose nothing of the *spirit* from the words and expressions familiar to our ears and dear to our affections. And I can truly say that the close observation of the Greek Testament throughout, necessitated by this short publication, has only left me with a still deeper esteem and admiration of that English text with which it has been, verse by verse, and word by word, compared.

Islip Rectory: *Nov.* 1864.

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BRIEF NOTES

ON

THE GREEK TESTAMENT.

ST. MATTHEW.

Errata.

Page 74, line 11, *for* attendant *read* attended.
„ 76, note, line 1, *for* versions *read* version.
„ 225, line 2, *for* viii. *read* vii.

prophetic expectation) announced in Is. vii. 14, as here quoted; also in Jer. xxxi. 22; and Micah v. 3. Bengel notes: 'The article refers us to the prophecy.'* It gives a similar force in Acts iv. 11. 'The stone,' and elsewhere.

CHAPTER II.

1.] 'Wise men.' More specific, 'Magi,' or 'Magians,'

* 'Articulus remittit ad prophetiam.'

special students of the heavenly bodies,—the name of an Eastern sect, and better left untranslated.* The word is quite distinct from that usually rendered 'wise.' The Latin, Italian, and French versions have retained the original.

4.] 'Christ.' Rather, 'The Christ;' 'the Anointed One of prophecy.'

6.] 'Not.' 'By no means.' Gr. more emphatic.

'Princes' and 'Governor.' Cognate words. This adds force and meaning to the passage, as will appear at once on the substitution of 'prince' † for 'governor.'

7.] 'Enquired.' 'Ascertained accurately.' Alford.

11.] 'Treasures.' i.e. 'chests or bales in which the gifts were carried during their journey.' Alford. Liddell and Scott have 'any receptacle for valuables.' ‡

16.] 'Coasts.' 'Borders,' we should now say, Bethlehem being inland. So the Rheims translation.

'Children.' More accurately, 'male children.'

'From two years old and under.' Literally, 'from a two-year-old child and under.' Bengel quotes a similar expression as to a three-year-old child, from 2 Chron. xxxi. 16.§ We find a single word, representing a period of two years in Acts xxiv. 27. The older versions,‖ 'as

* Same word, in sing., is rendered 'sorcerer,' Acts xiii. 6, 8.

† *χριστὸς ἡγουμένος* is the Gr. for 'Messiah the Prince,' in Dan. ix. 25. Sept.

‡ So Herod. vii. 120.

§ *τριετοῦς.*

‖ E.g. Tyndale, Cranmer, and Geneva version.

many as were two year old and under,' make the meaning clearer than the authorized.

18.] 'Lamentation.' Specially that for death, and at funeral rites.

CHAPTER III.

1.] 'Came.' Rather, 'comes.' The present more graphic, summoning, as it were, attention to the *appearance* of the preacher. The same verb and tense thus rendered in v. 13.

2.] 'The heaven.' Literally, 'the heavens.' The expression is peculiar to St. Matthew, while the other Evangelists use the 'kingdom of God.' The former was applied by the Jews to the kingdom of the Messiah. It was originally taken from Daniel, as in ch. ii. 44, and elsewhere.

3.] 'Esaias.' Rather, 'Isaiah;' the name of the Old Testament. So, whenever the name appears.

4.] 'The same John.' Rather, 'John himself.' Alford: adding that the pronoun recalls the reader from the prophetic testimony to the person of John.

6.] 'In Jordan.' More accurately, 'in the Jordan.'

7.] 'O generation.' More literally, 'ye broods,' or 'ye progeny.' So Bengel.

11.] '*With* water.' '*With* the Holy Ghost.' For both the Gr. is 'in.' The use of this preposition in Scripture has its own peculiar force and signification.

15.] 'Suffered.' Rather, 'suffers.' See on v. 1.

16.] 'He,' i.e. John, proved from John i. 32–34. It might have been stepping beyond the ordinary course of the translators to introduce the word in italics after 'he.' Otherwise it would have been of much service.

CHAPTER IV.

3.] 'Tempter.' The Gr. is a verb, implying active temptation at the time.

'Bread.' Literally, 'loaves:' plur.

5.] 'A pinnacle.' Gr. 'the pinnacle.' The Gr. diminutive corresponds with our word 'wing,' applied to a building.

7.] 'Tempt.' A preposition gives strength to the word beyond that in the ordinary Gr. expression rendered 'tempt.' So in Lu. iv. 12, x. 25; 1 Cor. x. 9.

10.] 'Serve.' 'Worship.' The Gr. specially denotes '*religious* service.'

12.] 'Cast into prison.' Literally, 'delivered up.'

'Returned.' 'Not returned, but retired; withdrew.' Alford. Same word rendered 'turned aside,' in xi. 22.

21.] 'A ship.' '*The* ship.' Scholefield considers that the article indicates it to be their *father's ship*.

23.] 'Sickness and all manner of disease.' Bengel considers that the former, in the Gr., signifies an 'affection of the whole body;' the latter, 'an ailment of some part of the body, with pain.'

24.] More literally 'demons.'* The Gr. for 'devil'

* A note in *Bvrgh's Marginal Readings*, p. 13, sums up in

or accuser, sing. is only applied to Satan. 'Demons' is the Greek word generally rendered 'devils.' And this is to be noticed in the verb appearing here, and throughout the New Testament, 'possessed with devils,' lit. 'demonized.'

CHAPTER V.

1.] 'A mountain.' 'The mountain.' Indicating *one* —whatever it was.

'Being set;' or, as we should now say, 'sitting down.'

3.] 'Blessed.' More literally, 'happy:' a distinct word from that usually rendered 'blessed.'

6.] 'Filled.' More special and emphatic, 'satisfied.'

11.] 'All manner of evil,' literally, 'every evil word.'

12.] 'Heaven.' 'The heavens.' See on ch. iii. 2.

'Be exceeding glad.' A paraphrase of the Gr. Our nearest word may be, 'Exult.'

a small compass much valuable information on this and kindred subjects: 'Διαβόλος occurs here for the first time, and (with the exception of the account of the Temptation in the parallel place, Lu. iv.) occurs elsewhere in the Gospels only in ch. xiii. 39 and xxv. 41; Lu. viii. 12; John vi. 70, viii. 44, and xiii. 2—the word used in the many other passages, where we read "devil" being either δαίμων or δαίμονιον. The meaning of the word is false accuser or slanderer, and it is never found in the plural except in the following passages, where applied to men or women slanderers, viz.: 1 Tim. iii. 11; 2 Tim. iii. 3; Tit. ii. 3.' See another valuable note by the same author on the demons, in connection with the 24th v. of this chapter, p. 15.

15.] 'Candle' and 'candlestick.' 'Lamp' and 'lamp-stand' more accurate. So Campbell.

16.] 'The heaven.' 'The heavens.' See on ch. iii. 2.

18.] 'One jot.' One 'iota,'—the smallest letter in the Gr., as the 'jod' in the Hebrew alphabet.

One 'tittle.' One point or extremity—most probably of a letter in the Heb. alphabet. The end, or little horn of such letters, is, in some instances, the distinction between one letter and another. So Bengel, adding that every part of the Divine law, however small it may appear to man, is precious in the sight of God, as signifying His will.

19.] 'Heaven.' 'The heavens.' So, again, in this verse and in the next.

'One of these least.' Rather, '*one of the least of these.*'

21.] 'By them.' 'To them,' as marg., and in preceding versions, from Wiclif's ('to eld men,') onward. So Alford, and Trench, Auth. Vers.

22.] 'Raca.' A term of the utmost contempt. It is both Hebrew and Syriac. See Bengel. Probably there was no Greek word corresponding to it, and the difficulty of assigning the exact meaning has caused the retention of Raca in our version.

'Hell-fire.' Literally, 'the gehenna of fire.'

25.] 'Adversary.' Not simply an enemy, but a 'prosecutor' or 'opponent in a suit at law.'

27.] 'By them.' '*To* them.' See on v. 21.

29.] 'Offend.' Marg. 'cause thee to sin,' more conveys the true meaning.*

* 'This metaphor' is in common use at this day. Hence

31.] See on v. 21.

33.] 'By them.' 'To them.'

34.] 'By heaven.' Gr. '*in* the heaven.' It is 'to' in the word 'Jerusalem,' v. 35., 'in,' again, as to 'head,' v. 36.*

37.] 'Of evil.' *Perhaps*, 'of the evil or wicked One.' But the word may be simply 'the evil,' with a neuter sense. If applied to Satan, it is evident that another meaning must be given to the same Gr. word as used in the 39th verse.

39.] 'Evil.' See on v. 37.

41.] 'Compel.' A fresh meaning and application comes out when we observe that the original is a Persian word, taken from the work enforced on the inhabitants of each district by the government, for

people say of anything that is valuable: "It is like my *valluthakan*, i.e., right-eye." "That fellow forsake his sins! never! They are his right eye."—*Roberts' Oriental Illustrations*, p. 535. The original meaning of the Gr., so often rendered 'offence,' is very curious, viz., the piece of wood used as a trap, which being struck, or trod on, caused the victim to fall into the pit or snare. See an interesting and corroborative note in Liddell and Scott's Lex. on σκανδάληθρον, with a quotation of the word as applied, in Aristophanes, to 'word-traps' of language. This explanation gives an awe and solemnity to the word beyond that suggested by the idea of a *mere trip* or fall of an ordinary kind over something in the path. The fall into a pit is usually one preparatory to destruction.

* I have heard it stated by an eminent scholar, thoroughly acquainted with the Hebrew, the Greek of the Septuagint, &c., that one of the idiomatic peculiarities of the Hebrew is the force of the preposition, rendered 'in' by us, and that much loss and error has occurred in our version from its frequent omission or interchange for some other word.

posting and travelling purposes—a custom even still continued. It is, as we should say, a 'pressing' into the service. See a full note in Parkhurst, with quotations from Persian travellers on the subject; see also Alford for classical quotations of the Gr. word. It is used in telling the compulsion of Simon, Mark xv. 21.

45.] 'Heaven.' 'Heavens.'

47.] 'Than others.' Not in the Gr. The version of Tyndale, Cranmer, and the Genevan, is 'What singular thing do ye?' 'More' is not of sufficient force for the Gr. adjective.

48.] 'Be ye.' Literally, 'ye shall be.'

CHAPTER VI.

1.] 'Of your Father.' Rather, 'before' or 'in the presence of your Father.' The preposition suggests the contrast between this reward and that 'before men,' and when governing a dative person denotes, according to Winer, that which is in the circle of one's presence.

2.] 'Have glory of.' Literally, 'Be glorified by.'

'Have their reward.' Same Gr. rendered, 'ye have received' in Lu. vi. 24. The word is not simply, 'have'; it appears to contain the idea of being '*paid in full*' from the preposition used. 'Have in full.' Alford. See on Phil. iv. 18.

5.] 'Have.' See on v. 2.

7.] 'Use not vain repetitions.' A single word, derived from a poet named Battus, celebrated for his babbling and tautology. The Gr. and also that for 'much speaking' only occurs here.

9.] 'Hallowed.' Same Gr. always rendered by the verb 'sanctify,' except here, in the parallel place, Lu. xi. 2, and Rev. xxii. 11. Burgh. Marg. Readings, p. 24.

10.] 'In heaven.' The first word rendered 'heaven' in this verse, is *plural* in the Greek—'the heavens.' The second is *singular*, and without the article: simply, 'heaven.' In this it may have pleased Jesus to remind us, first, of the universality of God's presence in the heavens around, as the wave offering was directed 'towards the several parts of the world' (Pool); and, secondly, of that special place, in the presence of God, where His will *is* done perfectly by the angels, principalities, and unfallen hosts. This is Bengel's view; but it must not, however, be pressed too far. The plural in vii. 21, evidently refers to God's special kingdom into which the righteous shall enter.

11.] 'Daily.' Gr. used here and in parallel of Lu. xi. 3, is peculiar, being derived from a participle taken in agreement with the Gr. for 'day.' According to Winer, the words mean 'bread for the following * day.' Syr. has 'bread of our need.'

12.] 'Debts.' That is 'sins': † (according to Winer) a pure Hebraism 'in this signification.' For (as he

* Ἐπιοῦσα, Part II. sect. xvi. 3. β.

† Part I. sect. iii.

adds) 'heathen Greek had no phraseology to express Christian modes of thought'—a statement which may be well applied to many words and phrases throughout the New Testament. We should expect such language, and not, if classic scholars, be perplexed at it.

13.] 'Evil,' or 'The evil or wicked One.' Bengel considers it to be 'Satan.' See on ch. v. 37.

16.] 'Sad.' More specific, 'downcast, harsh, morose.'

22.] 'Single.' Literally, 'simple.' In the best sense, 'intent on heaven and God.' Bengel.

25.] 'Take no thought.' 'Be not anxious.' Corresponding adjective in 1 Cor. vii. 32, and same verb in Phil. iv. 6. Both in the Old (Jer. xvii. 8) and New Testament (Lu. x. 41) 'careful' is constantly used for 'unduly anxious.'

27.] 'Stature.' Possibly, 'age or duration of life.' *

28.] 'By taking thought.' See on v. 25.

* See Trench (Author. Version, p. 154), and authorities quoted by him. So also Burgh. (Marg. Readings.) 'One span to his lifetime, which the original equally bears, is confirmed by Lu. xii. 26, where this is spoken of as a very little thing, which it is not, if understood of stature.' There are, however, proverbs in the East, remarkably illustrative of the meaning *usually* given to the words in question. 'What! has your money made you a cubit higher?' 'Is a man ambitious of rising in society, a person who wishes to annoy him, puts his finger on his elbow, and showing that part to the tip of the middle finger, asks, "Friend, will you ever rise thus much (a cubit) after all your cares?"'—*Roberts' Oriental Illustrations of the Scriptures.*

'Consider.' The Gr. word contains the idea of 'learning a lesson' from them.*

31.] 'Take no thought.' See on v. 25. So again as to v. 34.

34.] 'Thereof.' i.e. 'of it, or itself.'

CHAPTER VII.

3.] 'The mote.' Literally, 'splinter, straw, or other light matter.' †

4.] 'A beam.' 'The beam;' that mentioned in the preceding verse. Scholefield.

11.] 'Heaven.' 'The heavens.' See on iii. 2.

14.] 'Narrow.' Much more explicit in the Gr. 'Narrow' has been already applied to the gate in the word 'straight.' A participle follows, applied to the *way*, signifying 'closed or shut in,' as it were, by walls. Bunyan has exactly and beautifully caught the truth. 'The highway on which Christian had to go was *fenced on either side* with a wall which was called Salvation.' Such walled, narrow ways are more common abroad than with us. Travellers know them well. One similar is described in Numb. xxii. 24.

* Alford has a note, at all events ingenious, on the Gr. word, 'implying more attention than ἐμβλέψατε (the 'behold' of v. 26), as here a particular kind of wild flower is mentioned, there only universally the whole genus of birds.'

† See Liddell and Scott on the word, as applied in the Gr. proverb: μηδὲ κάρφος κινεῖν—to keep quite still.

15.] 'Beware.' Rather, 'but beware,' in connection with the preceding verse.

17.] 'Corrupt.' Not a very appropriate word. It means of a 'bad kind.' Same Gr. translated 'bad' in xiii. 48. Lit. 'rotten.'

16.] 'Grapes.' Singular in the Gr. This is noticed in the marg. of Lu. vi. 44, 'A grape,' though not here. I do not find that the Gr. means a single berry or less than a 'bunch of grapes;' but the singular may suggest the truth that not even *one bunch* of good fruit is found on the evil.

21.] 'Heaven.' Plural in both cases. See on iii. 2.

22.] 'Devils.' See on iv. 24.

CHAPTER VIII.

17.] 'Esaias.' 'Isaiah.' See on ch. iii. 2.

20.] 'Nests.' Rather, 'shelters, habitations.' Corresponding verb translated 'lodge,' i.e. among the branches, in ch. xiii. 32. Same Gr. verb in Ps. civ. 12 (Sept.) is, 'by them shall the fowls of the air have their habitation.' *

29.] 'What have we, &c.' 'What to us and thee?'

* Quoted in this passage by Trench (Author. Version), p. 169.

CHAPTER IX.

10.] 'Sitting.' Literally, 'lying,' according to the posture at meals in that day. I mention this, once for all, because there are certain passages in our Lord's history requiring this matter to be clearly understood; e.g. 'where the woman stood at His feet behind Him weeping, and began to wash His feet with tears.' Lu. vii. 37, 38. Such passages would otherwise be inexplicable.

16.] 'New.' 'Unwrought.' Marg. Lit. 'Unfulled.'

17.] 'Bottles.' i.e. 'leathern,' not glass. So important it is to observe this that Scholefield even recommends the insertion of the word 'leathern.' It is perhaps expressed in the original,* which, in fact, means primarily a 'leathern bag or wine-skin,' as in Homer. 'Mostly of goat-skin.' Lid. and Scott.

20.] 'Hem.' According to some, 'fringe.'

22.] 'Made thee whole.' Literally, 'saved,' in both instances.

36.] 'Scattered abroad.' Rather, 'cast or laid down,' as with weariness.

38.] 'Send forth.' Stronger expression. Literally, 'cast forth.' See on ch. xii. 35.

* The author has in his possession one of these leathern bottles bought by him in Spain, where they are much used, being habitually carried by the muleteers and other travellers.

CHAPTER X.

4.] 'Canaanite.' Trench (Author. Vers. p. 170) points out the uncertainty of the meaning of this word as used in our version, and warns against the idea of Simon being supposed a Canaanite according to the usual meaning of that word—'one of the land or religion of Canaan.'*

10.] 'Staves.' Rather, 'a staff.'

11.] 'Town.' Rather, 'village,' as translated, ch. ix. 35, and elsewhere.

16.] 'I send.' The Gr. verb is that whence the Gr. for 'apostles' is derived. 'It is in direct connection with their name.' Alford.

'Harmless.' Rather, 'simple,' as in marg. and in Rom. xvi. 19. Parallel precept in 1 Cor. xiv. 20.

18.] 'Against them.' 'To them.' Scholefield.

19.] 'Take no thought.' 'Be not anxious.' See ch. vi. 25.

23.] 'Gone over.' Literally, 'finished.'

CHAPTER XI.

3.] 'He that should come.' One word, 'the coming One.'

* 'We must not understand by *Canaanite* a pagan (for Christ sent out none but Jews), but one of Cana, which by interpretation is Zelus, from whence it is that Luke calleth him Zelotes.' —*Pool's Ann.*

5.] 'Receive their sight.' Rather, 'see again.'

9.] 'More.' Stronger and more emphatic, implying abundance or superiority.

11.] 'Risen.' 'Been raised up.' Pass. 'A word especially used of prophets, and also of our Saviour himself.' Acts v. 30. Alford.

14.] 'Elias.' 'Elijah,' as in the Old Testament, better. So wherever the name thus occurs.

'Which was for to come.' Rather, 'who is to come.'

19.] 'But.' 'And yet.' Alford.

20.] 'Works.' Rather, 'miracles.' So also in ver. 21, 23.

25.] 'I thank.' The Gr. more specific, and signifying the ascription of praise, adoration, glorification.

30.] 'Easy.' 'Good; one of goodness; kind.'

CHAPTER XII.

18.] 'Shew.' Literally, 'tell forth, or declare as a messenger.' Alford has 'announce.'

21.] '*The* Gentiles.' No article in the Gr.

33.] 'Make.' That is 'create,' as a law of the Creator. See Alford.

34.] 'O generation.' Rather, 'O ye broods, or progeny,' as in ch. iii. 7. The 'generation' of vv. 39, and 45, is a different word.

35.] 'Bringeth forth.' The Gr. has more force, but here, as well as in ch. ix. 38 and in ch. xiii. 52, it

appears that our translators have remained satisfied without attaining it. 'Casting forth,' or 'urging forth,' would more correspond with the original.

36.] 'Idle.' 'Unprofitable—worthless.' The word is not very definite or easily rendered. In 2 Pet. i. 8, it is translated 'barren,' but with 'idle' in the margin.

44.] 'Empty.' The Gr. conveys the idea of being 'unemployed' when applied to persons.

45.] 'Taketh.' The preposition reminds of taking 'additionally' to himself.

CHAPTER XIII.

8.] 'Good.' '*The* good.' The part of the locality which was good. The article is preserved in the translation of the same words of v. 23.

14.] 'Esaias.' Rather, 'Isaiah,' as in the Old Testament.

15.] 'Be converted.' Literally, 'turn to,' i. e. God.

19.] 'He which received seed,' &c. Rather, 'He that was sown by the wayside.' Alford.

21.] 'But dureth for a while.' Literally, is 'one-for-a-season-only,' expressed by an adjective, for which I am unable to give any single word. 'Temporary,' perhaps, might be the nearest, as illustrated by the character so named in the *Pilgrim's Progress*. Alford speaks of such a one as the creature of circumstances.

'By and bye.' 'Immediately.' Scholefield.

22.] 'Choke.' In the Gr. a compound word indicating the union or combination of *care* and *riches* in producing the evil result.

23.] 'Bringeth forth.' Lit. 'makes.'

39.] 'End.' Not, in the Gr., the simple and common word ordinarily so rendered, but rather 'consummation'—the final 'completion' by Christ of 'this world,' or rather and more literally, 'age.' Corresponding verb rendered 'fulfilled' in Mark xiii. 4.

41.] 'Things that offend.' Rather, 'offences,' or scandals, as in marg.

49.] 'End.' As in vv. 39, 40.

52.] 'Instructed.' Gr. more specific. 'Discipled.' Some such word appears often wanted. Hammond evidently felt this when he spoke of 'that commission of preaching to or *discipling** all nations,' with reference to Matt. xxviii. 19.

'Bringeth forth.' See on xii. 35.

CHAPTER XIV.

2.] 'Mighty works do shew forth themselves.' Literally, 'the powers or miracles energize † in him.'

* *Richardson's Dict.* 'Disciple.'

† It is perhaps to be regretted that this verb 'energize,' or one similar, is not of more common use. Richardson quotes it from Horsley and Harris' *Hermes*. The Gr. is inadequately rendered by the verb 'to work' in the many passages where

8.] 'Instructed.' 'Urged or pushed on.' Gr. used also in Acts xix. 33. See note.

9.] 'Oath's sake.' 'Oaths' plural, as if they had been repeated in his revelry.

22.] 'A ship.' 'The ship.'

26.] 'Spirit.' Not the usual Gr. so rendered. 'An apparition—a ghost,' in the common sense of the word.

CHAPTER XV.

1.] 'Which were of Jerusalem.' 'From Jerusalem.'

4.] 'Curseth,' or 'Revileth.' So translated in the marg. of the passage quoted from the Old Test. Ex. xxi. 17. Even lighter transgressions of the fifth commandment than the more rare and heinous one of 'cursing' a parent would thus be condemned.

CHAPTER XVI.

3.] 'The sky is red and lowering.' More literally, 'the lowering sky is red.'

18.] 'Of Hell.' 'Of Hades.' Not 'Gehenna,' the place of torment.

22.] 'Be it far from Thee.' Rather, 'Be favourable or propitious to thyself.' The Gr. word used again in Heb. viii. 12, where the translation is 'merciful.'

it occurs: but in one (1 Thess. ii. 13) the translators seem not to have been able to resist strengthening the expression, and have added 'effectually.'

23.] 'Thou savourest not.' Rather, 'mindest not;' 'have no mind for.' Same verb thus rendered, Rom. viii. 9; Phil. iii. 19, &c.

26.] 'Lose his own soul.' The Gr. implies, 'bearing the penalty of losing his own life or soul.' In *Liddell and Scott*, the word is quoted in a passage of the same kind (Herod. vii. 39).

27.] 'Shall come.' Rather, 'is about to come.'

CHAPTER XVII.

24.] 'Tribute.' Literally, 'the didrachma.' So, again, as repeated in the verse. The Gr., more accurately rendered 'tribute' in v. 25, is another word. 'The "didrachma" was the Greek name of a coin, equivalent to the Hebrew *half-shekel*, value fifteen pence, and was the tax appointed for the service of the Tabernacle, and afterwards of the Temple. (Exod. xxx. 12–16, &c.)'*

CHAPTER XVIII.

6.] 'Offend.' See marg. reading of ch. v. 29, and note on that verse, equally applicable here.

16.] 'More.' Alford considers the meaning of 'again' to be in the Greek.

* Burgh. New Marg. Readings.

23.] 'Therefore.' 'Because this is so'—is Alford's paraphrase; 'because unlimited forgiveness is the law of the kingdom of heaven.'

33.] 'Pity.' It would be better to repeat 'compassion,' as the Gr. verb is the same.

CHAPTER XIX.

14.] 'Of such is.' Scholefield prefers here and in the parallel of Mark x. 14, 'To such belongeth.'

26.] 'Beheld them.' Stronger, 'looked intently'—'fixed his eyes on them.'

28.] 'Judging.' The Gr. includes the 'idea of ruling'—being so used in the Sept., Gen. xlix. 16; Ps. xviii. 9; Is. xi. 3, 4; and illustrated by the whole Book of Judges.

CHAPTER XX.

6.] 'Stand ye.' Perhaps, 'have ye stood.'

21.] 'Grant.' Literally, 'speak,' 'command.'

23.] 'But it shall be given to them.' For these words substitute, 'save,' or 'except to those,' &c. The same Gr.* occurs above, in ch. xix. 11, where it is properly translated 'save they to whom,' &c. Scholefield.

30.] 'Passed.' 'Passeth,' more graphic.

31.] 'Rebuked them because.' 'Charged them that.' Scholefield; adding, 'the same words are so translated in St. Mark's narrative of the same incident.'

* ἀλλ' οἷς.

CHAPTER XXI.

13.] 'Thieves.' 'Robbers.'

19.] '*A* fig-tree.' '*One*,' as in marg. There must be some special reason for stating this;* or the Gr. 'one' may be used more indefinitely, as in Matt. xxvi. 69; John vi. 9, &c.

'In the way.' 'By the road side.' Alford.

41.] 'Miserably destroy.' The Gr. verb and adjective correspond. Trench (Auth. Vers. p. 93) recommends, '"He will *miserably* destroy those *miserable* men;" their doom shall correspond to their condition; as this is, so shall be that.'

CHAPTER XXII.

2.] 'Marriage.' 'Marriages.'†

3.] 'Them that were bidden.' This is a participle of

* Bengel notes: 'Unam illo loco.' The Gr. does not imply a *certain* fig-tree. That would be τινά—but *one* as to number. Winer says it 'means probably a solitary fig-tree.' —Part III. sect. xviii. 8.

† Winer has an interesting paragraph, enumerating several words, 'which, in most modern languages, are used only in the singular, but in Gr. authors and the N.T., are employed, for the most part, in the plural.' Among these he mentions αἰῶνες, οὐρανοί, τὰ ἅγια (the sanctuary), ἀναγολαί, δυσμαί, κόλποι, γενέσια, and γαμοί, as in the text.—Part III. sect. xxvii. 3.

the past tense, implying that they had received a previous invitation, and is fully explained by the Eastern custom of sending *two* invitations to guests—one to give them due notice, and another when the period of the festival had arrived.*

9.] 'Highways.' Literally, 'branch roads of the highways.' Some see in this the typical *extension* of the gospel to the Gentiles.

13.] 'Servants.' Not the same Gr. as that rendered 'servants' in the parable hitherto. Rather 'the ministers' are signified in this instance of judgment. There may be a special allusion to those *ministering* or *attending* at the feast. The translation in the Rheims version is absolutely 'waiters.' Trench (Auth. Vers. p. 104) observes that, in our translation 'a real and important distinction between the several actors in the parable is obliterated.' The Vulgate and all our early translations have preserved it.

30.] 'Marry nor are given in marriage.' The first verb of males—the second of females. Alford.

* Something similar may be traced in the subjoined extract from travels in Eastern Russia:—

'Our invitation came early in the morning, which we thought strange; but we were informed that the *first* note of invitation meant nothing, but was merely intended as an announcement to enable the guest to be prepared for the occasion. Between six and seven o'clock another messenger arrived, called the Zazywatz, or Reminder; and he delivered us a more formal invitation.'—*Revelations of Siberia*, vol. i. p. 226.

35.] 'A lawyer.' Not a 'legal man' in our sense of the word, but 'an expounder of the law of Moses.'

42.] 'Christ.' '*The* Christ.' The 'Anointed one of prophecy.'

CHAPTER XXIII.

6.] 'Chief rooms.' 'Chief places,' i. e. literally, 'for reclining at the feasts or meals.' Scholefield. Bengel notes the exposure of their *triple* ostentation and ambition, at feasts—in the synagogues—in public. It might be added, fourthly, as teachers.

8.] 'Master.' Literally, 'guide' or 'instructor.' Gr. used again in v. 10. The word is rare, even in classic Gr., but is applied by Plutarch to Leonidas, as a title of preeminence over the other teachers of Alexander.

13.] 'Greater.' The Gr. implies, 'more abounding.'

18.] 'Is guilty.' Is a 'debtor or bound,' as in marg.

21.] 'By the Temple.' The Gr. is '*in* the Temple.' So also '*in* it,' and '*in* him.'

35.] 'Temple.' The Gr. here signifies (to use Trench's words, *Synonyms*, Part I. sect. 3) 'the Temple itself—that by special right so called, being the heart and centre of the whole; the Holy, and the Holy of Holies.' When Christ is spoken of as teaching in the Temple, and when the money-changers, &c. are spoken of, a

different Gr. word* is used, including the courts, porticoes, and other parts of the Temple.

36.] 'Generation.' Rather, 'race.' Different Gr. from that of v. 33.

37.] 'Hen and chickens.' Simply, 'bird and young ones;' but applied in the more limited and domestic sense by the later Greek writers.* So with our word 'fowl.'

CHAPTER XXIV.

3.] 'End.' Not simply 'end,' but rather 'consummation or completion.' See on xiii. 39.

5.] 'Christ.' 'The Christ,' as in xxii. 42, and in so many other places.

8.] 'Sorrows.' Gr. very emphatic; 'pangs' even more, 'birth pangs.'

'Then.' 'At this time; during this period;' not, 'after these things have happened.' Alford.

9.] 'To be afflicted.' More emphatic—expressly, '*to* or *for* tribulation.'

'Ye shall be hated.' A *continuance* of this hatred expressed by the verb and participle. See on Lu. xxi. 24.

'Nations.' Literally, '*the* nations.'

21.] 'No, nor.' There is a *triple* negative here, as in Lu. xxii. 16.

24.] 'Shew.' Literally, 'give.'

30.] 'Mourn.' Rather, 'wail,' as the same Gr. is

* Ἱερόν.

rendered, evidently pointing to the same time and event, Rev. i. 7.

32.] 'A parable.' Literally, 'the parable.'

'Is yet tender.' Scholefield prefers, 'Is now become tender.'

34.] 'Generation.' Perhaps 'race.' See xxiii. 36.

43.] 'Broken up.' Rather, 'undermined?' — more unobservedly, and therefore more fit for the truth conveyed.

CHAPTER XXV.

8.] 'Are gone.' 'Are going,' as in marg. So Alford; adding, 'there is deep truth in this; the lamps of the foolish virgins are not extinguished altogether.'

32.] 'Nations.' 'The nations.'

35.] 'Took me in.' 'Received me with yourselves, not as a stranger.'

CHAPTER XXVI.

7.] 'Sat.' Literally, 'was lying.' Same Gr. rendered 'leaning,' John xiii. 23.

12.] 'For my burial.' 'To prepare me for burial.' *

15.] 'They covenanted,' &c. Scholefield prefers 'they weighed to him,' &c., quoting the Sept. of

* ἐνταφιάζειν, not 'to carry to the grave, but to prepare for the grave.' The Gr. is used in the Sept. for the *embalming* and *embalmers* of Jacob's body in Egypt.

Zech. xi. 12, where the same Gr., rendered 'covenanted' here, is translated 'weighed.'

17.] 'The feast of' (italics) had better be omitted.

20.] 'Sat.' See on v. 7. Same Gr.

31.] 'Because of me.' Rather, 'in me.'

32.] 'Go before you.' i.e. 'leading on as a shepherd.' The idea of the previous verse is carried on.

33.] 'All men.' 'All,' as some consider that he alludes not to men generally, but to all the disciples around. The Gr. leaves this admissible. It may be, 'all of you.'

35.] 'Though I should die with thee.' Perhaps more literally, 'though I should have to die with thee,' or 'must die with thee.'

37.] 'And very heavy.' A verb of exceeding strength. 'To be overwhelmed unto fainting and all extremity.' *

40.] 'What.' Scarcely accurate. The Gr. implies 'so far—to such a degree.' See Alford.

41.] 'Enter.' The word implies a will towards the temptation—an entertainment of it. (Alford.)

46.] 'Sleep on now and take your rest.' In Lu. xxii. 46, this is put as a question. It is not certain whether the words might not be used interrogatively both in Matthew and Mark. Winer observes that 'the notion of irony here would be incompatible with the circumstances.' 'Perhaps uttered permissively by the peaceful, mild, and acquiescing voice of Jesus.' †

* See the Greek quoted by Bengel.

† Part III. sect. 43. 1.

50.] 'Friend.' Not the usual Gr. for 'friend.' Rather, 'companion,' often used for associates at meals, and hence, perhaps, alluding to that recently partaken of together.*

55.] 'Thief.' More accurately, 'robber.'

64.] 'Nevertheless.' 'Moreover,' perhaps more accurate. Alford has 'but.'

'Henceforth.' 'From this time.' Alford, with this comment: 'The glorification of Christ is by himself said to begin with His betrayal.' See John xiii. 31.

'In the clouds.' 'On,' as a throne.

CHAPTER XXVII

3.] 'Repented himself.' Gr. verb different from that signifying gracious repentance of heart and life. This word signifies 'change of purpose with concern for previous conduct.' I do not know any single English word which will accurately render it.†

9.] 'The price,' &c. 'The price of him that was priced, whom they of the children of Israel priced.' Same Gr. three times repeated.

23.] 'The more.' Stronger. 'Exceedingly.'

* Liddell and Scott quote the words δαιτὸς ἑταιρε, 'partner of my feast,' Hom. Merc. 436.

† Bengel (2 Cor. vii. 10) has a full note on the distinction between μετάνοια and μεταμέλεια. See also Trench, *New Test. Syn.*, Part II. § 19.

24.] 'Of the blood.' Literally, 'from the blood,' with a preposition. An Hebraism. Winer marks out such use of prepositions in expressions in which the Greeks employ cases alone.* 'A predilection for prepositions where the Greeks employ cases alone is a main feature of the N. T. style.' (Part I. sect. iv.)

27.] 'Common hall.' Rather, with margin, 'governor's house.' Same Gr. rendered, 'Prætorium' in the parallel passage of Mark xv., and 'palace' in Phil. i. 13. It was the residence of the Roman Procurators, and formerly Herod's palace.

38.] 'Thieves.' 'Robbers.'

50.] 'The ghost.' We should now probably say, 'the spirit.' The same Gr. in John xix. In Mark and Luke, though the English translation is similar to that in the two other evangelists, the mode of expression in the Gr. is different.

CHAPTER XXVIII.

3.] 'Countenance.' Rather, 'appearance.' Same Gr. in Sept. Gen. v. 3, rendered 'likeness.'

4.] 'Did shake.' Literally, 'were shaken.' Pass.

12.] 'Large.' 'Much.' Restoring Wiclif's 'myche.' The word 'large' is carried down from Tyndale.

14.] 'Come to the ears of the governor.' 'Come before him officially.' Alford.

* e.g. κοινωνὸς ἔν τινι, ἀρέσκειν and προσκυνεῖν ἐνώπιόν τίνος, and the text.

'Secure you.' Literally, 'make you free from all care or concern.'

19.] 'Teach.' 'Make disciples of.' The rarity of the verb 'disciple,' though exactly corresponding to the Greek, seems to preclude its employment. See on ch. xiii. 52.

ST. MARK.

CHAPTER I.

5.] 'Land of Judæa and they of Jerusalem,' i.e. 'people of the country and the city.'

8.] With.' 'In.' Twice in this verse.

10.] 'Opened.' Literally, 'rent,' as in marg.

15.] 'The gospel.' 'In the gospel.' Not only believe it to be true, but believe in it—trust in it for yourselves personally.

24.] 'Let us alone.' In the parallel passage of Luke iv. 34, the margin has 'Away'—indicating, it seems, a doubt on the part of the translators whether the Greek was a verb or an interjection. I am not aware that criticism has even yet removed this doubt.*

25.] 'Hold thy peace.' Lit. 'Be thou bridled or muzzled.' Same Gr. word in ch. iv. 39.

38.] 'Towns.' In the Gr. a peculiar and composite word.† I believe that it signifies 'places larger than villages, but smaller than towns generally.' We have

* The point lies between the adv. ἔα corresponding to our 'ha!' used as an interjection of surprise or displeasure, and the imperative of ἐάω, to permit, or suffer.

† Liddell and Scott quote it only from Strabo, and render it a 'village-town.'

the expression 'country-towns,' for those of a *middle* character as to size. The word may remind us that He who taught in Jerusalem, and 'went round the villages teaching,' neglected in the visits of his love no sort of locality.

41.] 'Be thou clean.' Rather, 'cleansed;' implying, by the use of the passive imperative, God's direct agency.

CHAPTER II.

8.] 'Reasoned.' Present tense, 'reason.'

15.] 'Sat at meat.' 'Was lying.' See Matt. ix. 10.

18.] 'Used to fast.' Bengel considers this to imply also that they were fasting at the time.* Scholefield and Trench (Auth. Vers. p. 145) confine it to this latter interpretation. Winer (Part III. sect. xlv. 5, 6) agrees with our version.

21.] 'New.' 'Raw,' or 'unwrought' (marg.); 'which had not passed through the hands of the fuller, and was harsh and hard.†

22.] 'Bottles.' i.e. leathern, not of glass. See Matt. ix. 17.

CHAPTER III.

10.] 'Plagues.' Literally, 'scourges.' Hence, 'inflictions.'

* 'Hoc et morem et actum præsentem significare videtur.'

† 'The Greek is derived from γνάπτω or κνάπτω—to dress, or full cloth.'—*Liddell and Scott.*

14.] 'Ordained.' Literally, 'made.'

18.] 'Canaanite.' See on Matt. x. 4.

CHAPTER IV.

8.] 'Good ground.' '*The* good ground.' Emphatically, the one good ground, prepared by the Holy Spirit.

13.] 'All.' Perhaps, 'any.'

17.] 'Endure but for a time.' See on Matt. xiii. 21, same expression.

21.] 'Candle and candlestick.' 'Lamp and lampstand.'

27.] 'Seed.' '*The* seed.' The one, genuine seed.

29.] 'Is brought forth.' 'Offers itself.' Alford.

30.] 'Comparison.' More explicit, 'parable,' as the word is so constantly rendered (e. g. v. 34); and is here so peculiarly suitable.

39.] 'Be still.' Gr. taken originally from 'muzzling,' and so stopping the mouth. Same word in ch. i. 25, rendered, 'hold thy peace.'

CHAPTER V.

2.] 'With.' 'In.'

23.] 'Healed.' Literally, 'saved.' Same Gr. rendered 'whole' in vv. 28 and 34.

28.] 'Whole.' See on v. 23.

34.] 'Made thee whole.' See on v. 23.

40.] 'Laughed him to scorn.' 'Derided,' perhaps, better.

41.] 'I say unto thee.' This is in the Gr., but not in the original Syriac. 'Talitha, in the ordinary dialect of the people, is a word of endearment addressed to a young maiden.' Alford.

CHAPTER VI.

6.] The words 'in a circle,' or 'in a circuit,' might be added.*

14.] 'Shew forth.' 'Work' or 'energize,' if the word can be admitted. See on Matt. xiv. 2.

21.] 'Chief estates.' Rather, 'chief men.'

25.] 'By and bye.' Rather, 'immediately,' which corrects the mistake of any delay being suggested. The desire and the call was for an immediate execution.

26.] 'Oath's.' It is plural in the Gr. See on Matt. xiv. 9.

40.] 'In ranks.' Alford quotes from Theophylact, describing the Gr. as, literally, 'garden-beds.' Homer uses it in the same sense.†

49.] 'Spirit.' See on Matt. xiv. 26.

50.] 'It is I.' Lit., 'I am.'

53.] 'Into.' 'To.' Alford.

55.] 'Was.' 'Is.'

* The Greek word introduced may remind us of the cognate expression in the Sept., descriptive of the circuits of Samuel—ἐκύκλου Βαιθὴλ, κ. τ. λ. 1 Sam. vii. 16.

† Od. vii. 127.

CHAPTER VII.

2.] 'Defiled.' Lit., 'common.' So rendered, Acts x. 14.

3.] 'Oft.' 'Diligently.' Alford. The Gr. is peculiar and not very clear. It signifies, 'to the fist,' or 'with the fist.'

4.] 'Pots.' Gr. a corruption of the Latin 'sextarius.'

'Tables.' 'Beds,' as in marg. 'The couches for meals.' Alford.

6.] 'This people.' 'This the people.'

11.] 'Corban.' In Jewish phraseology, 'an offering without a sacrifice.' Hence, 'a gift.'

22.] 'Covetousness, wickedness.' Gr. plurals, as in marg.

32.] 'And had an impediment in his speech.' An adjective signifying some such state. 'One scarcely or with difficulty speaking.'

CHAPTER VIII.

15.] 'Beware of.' 'Look away from.'

33.] 'Savourest not.' We might perhaps apprehend the Gr. better by some expression such as 'mindest not,' 'hast no mind for.'* There is no allusion to

* The verb used is rendered by Liddell and Scott 'to be minded or disposed in a certain way,' and, together with its

'scent' in the word, as there would be in the Gr. of 11 Cor. ii. 14.

37.] 'Soul.' Scholefield prefers 'life'—the Gr. being the same as that rendered *life* in the 35th verse, and no adequate cause appearing for the change. So in the parallel of St. Matthew.

38.] 'Whosoever therefore.' Lit., 'for whosoever.'

CHAPTER IX.

18.] 'Teareth.' Better as in marg. 'dasheth him,' i. e. to the ground.

29.] 'By nothing.' 'In nothing or no one.' The Gr. is also 'in prayer,' &c.

38.] 'And.' Rather, 'but,' as indicating the connexion between the saying of St. John and the preceding narrative. It is not difficult to trace it. Jesus had noticed the honour with which His messengers should be treated. John states what appears to him an infringement of it, or interference with it.

39.] 'Lightly.' Lit., 'quickly.'

cognate substantives and adjectives, is full of deep moral and spiritual significancy. See the Gr. for 'to be carnally minded.' (Rom. viii. 6 ; also 1 Cor. x. 15, &c.) Much may be learned from Aristotle's close and critical examination of this group of words in the Ethics.

CHAPTER X.

40.] 'But it shall be,' &c. See on Matt. xx. 23, as applicable here also.

47.] 'Was.' 'Is.'

50.] 'Garment.' Gr. signifies an outer garment, as in Matt. ix. 20; John xiii. 4; Matt. xxi. 7, 8, &c.

CHAPTER XI.

1.] 'Came.' 'Come.'

17.] 'Called of all nations the house of prayer.' Rather, 'the house of prayer for all, or unto all nations,' as in marg., and in Tyndale's, Cranmer's, and the Geneva Version. 'Thus the passage is brought into exact agreement with that in Isaiah lvi. 7.'*

'Thieves.' 'Robbers.'

22.] 'Have faith in God.' Marg. more literal, 'Have the faith of God.' Bengel compares the expressions 'prayer of God,' (Gr.) in Lu. vi. 12; 'kindness of God,' 2 Sam. ix. 3; and considers that they show the greatness and *divine* character of these respective graces.

CHAPTER XII.

1.] 'Wine-fat.' We should probably say 'wine-vat.'

13.] 'Catch him.' 'As birds, beasts, or fishes in net.'

26.] 'In the bush.' 'Not "in the bush," as indicating the place from which God spake to Moses; but "in that portion of Scripture which goes by the name of 'the Bush;'" the Jews being wont to designate different portions of Scripture by the most memorable thing or fact recorded in them.'* So Rom. xi. 'in Elias.'

30.] 'With.' 'From,' in each clause.

32.] 'For there is.' 'That there is,' &c. Scholefield.

39.] 'Rooms.' Places or seats at meals.

40.] 'Greater.' 'More exceeding.' Liddell and Scott render it, 'extraordinary, uncommon, prodigious.'

CHAPTER XIII.

8.] 'Sorrows.' Lit., 'Birth-pangs.' See marg.

10.] 'Nations.' '*The* nations.'

19.] '*In* those days shall be affliction.' Literally, 'Those days shall be affliction.' So marked and assimilated to affliction, as to be termed *affliction itself*. Thus it will read by omitting the italic 'in.'

22.] 'Shew.' Literally, 'give.'

28.] 'A parable.' According to Scholefield, '*The* parable, or its parable, i.e. the parable which it holds out.'

30.] 'Generation.' Perhaps, 'race.'

CHAPTER XIV.

3.] An epithet is applied to this spikenard in the

* Trench, Author. Vers. p. 174.

original, which has caused some difficulty, but is generally considered to signify 'pure' or 'genuine.'*

27.] 'Because of me.' Lit., 'in me.'

31.] 'If I should die.' Lit., 'if it be needful for me to die,' &c.

35.] 'Were.' 'Is.'

45.] 'Kissed him.' The prep. denotes eagerness, &c.

54.] 'At the fire.' The light of the fire is expressed. Thus Peter was shown. So in Lu. xxii. 56.

72.] 'Thought thereon.' Lit., 'cast thereon,'—*his mind*, probably, being understood.†

CHAPTER XV.

6.] 'He released.' 'He used to release.' Scholefield.

11.] 'Moved.' The Gr. is a word implying their vehemence in shaking or stirring up the people for the intended purpose. It is only used here and in the parallel passages.

21.] 'Compel.' See on Matt. v. 41.

27.] 'Thieves.' 'Robbers.'

35.] 'Elias.' 'Elijah'—as in O. T. preferable.

43.] 'Waited.' Lit., 'was waiting.' A verb and participle. Participles thus used, 'frequently express something permanent — rather a state than action.'—*Winer*, Part III. sect. xlv. 5, 6.

* πιστική. 'From πιστός, according to several ancient expositors, equivalent to "genuine."'—*Winer*, Pt. II. sect. xvi.

† So Trench, Author. Vers. p. 113. Alford's note, however, speaks strongly on the difficulty of the expression. He renders the word, 'casting it over.'

'Boldly.' 'Daring'—a verb. Bengel points out the excellency and success of this boldness on Joseph's part.

CHAPTER XVI.

2.] 'Came.' Lit., 'come.'

4.] 'Was.' 'Had been.'

12.] 'Appeared.' Stronger, 'was shown' or 'manifested.' So in v. 14.

14.] 'Eleven.' 'Eleven themselves.' The difficulty of explaining the latter word does not justify its omission.*

* Bengel expounds αὐτοῖς by the single word 'simul.'

ST. LUKE.

CHAPTER I.

3.] 'Having had perfect understanding of all things.' Lit., 'Having traced or followed down all things.'

17.] 'To the wisdom.' '*In* the wisdom.'

19.] 'Am sent.' Perhaps '*Was* sent,' in reference to his commission.

20.] 'Believest not.' 'Hast not believed.'

37.] 'Nothing.' 'No word'—i.e. 'Nothing spoken by them'—will, perhaps, better carry on the sense; the same Gr. being rendered 'word' in the ensuing verse.

44.] 'Joy.' The Gr. denotes 'exceeding joy and exultation.' Rendered 'gladness' in v. 14. Corresponding Gr. verb appears in v. 47.

48.] 'Shall call me blessed.' One verb, applied to the *patient* in James v. 11.

58.] 'Had shewed great mercy.' Lit., 'Had magnified His mercy.'

68.] 'Redeemed.' 'Made or shewed redemption for.' Same verb rendered 'shewed,' in v. 51.

74.] 'Serve,' i.e. 'with *religious* service.'

78.] 'Whereby:' 'In which,' referring to the Gr., rendered 'tender mercies.'

'Dayspring.' Marg. 'Sun-rising.' 'Spring of the day,' in 1 Sam. ix. 26.

CHAPTER II.

1.] 'Taxed.' 'Enrolled.' Marg. So also in vv. 3 and 5.

2.] 'Taxing.' 'Enrollment.'

10.] 'People.' '*The* people.'—i.e. Jewish. It is not here, but *subsequently*, that all nations are evangelised in the word 'men' of v. 14. So Barrow, in his Sermon on the Nativity, '"To all people;" or rather, "to all the people"—i.e. to GOD'S ancient and peculiar people, in regard to which it is said, "I am not sent but unto the lost sheep of the house of Israel" (Matt. xv. 24); to that people, I say, especially, primarily, and more immediately, this joy did appertain,' &c.

14.] 'Towards.' 'In,' or 'among.'

22.] 'Her.' 'Their.'

27.] 'By the Spirit.' '*In* the Spirit.'

38.] 'Coming in.' Rather, 'standing near.' Scholefield. Same word and translation, ch. x. 40, but rendered by, 'stood by,' in ch. xxiv. 4.

'Gave thanks likewise.' A single word, expressive of the response and unanimity in her praise and confession.

40.] 'Waxed strong.' Lit., 'was strengthened.' Pass.

49.] 'Be about my Father's business.' Lit., 'Be in the things of my Father.' 'To be in,' thus used, signifies full engagement and occupation in any matter.*

* See Prov. xxiii. 17, Sept. The ἐν τούτοις ἴσθι of 1 Tim. iv.

CHAPTER III.

2.] 'Came to.' Lit., 'Was upon.'

7.] 'O generation,' &c. See on Matt. iii. 7.

14.] 'Accuse any falsely.' Bengel aptly quotes the same in the Sept. of Gen. xliii. 18, and rendered 'seek occasion against us.' The cognate subs. is the well-known Gr. for an 'informer.'

16.] 'With the Holy Ghost.' 'In.'

23.] 'And Jesus,' &c. 'Jesus himself was about thirty years old when he began (his ministry).'* Alford. So Bengel.

'Son of Eli.' 'Son-in-law,' this genealogy giving the lineage of Mary, who was the daughter of Eli. . . . Observe also that the words, 'which was the son,' are supplied in the translation all through, and should be in italic; so that in reading 'son-in-law,' or 'grandson,' for 'son,' the original text is not altered.'†

CHAPTER IV.

1.] 'By the Spirit.' 'In.'

15, is rather vaguely rendered, 'Give thyself wholly unto them,' but conveys the true sense. Alford considers that 'primarily the words rendered 'business,' mean 'house,' or 'temple.' Trench (Author. Vers. p. 155) speaks still more strongly in favour of this meaning.

* ἦν . . . ἀρχόμενος are not to be joined together; but ἦν ἐτῶν τριάκοντα forms the principal predicate, and ἀρχόμενος is annexed as an attributive.'—*Winer*, Part III. sect. 14, 5.

† Burgh. Marg. Readings.

9.] 'A pinnacle.' 'The.' See on Matt. iv. 5.

12.] 'Tempt.' See on Matt. iv. 7.

15.] 'He.' More emphatic, 'He himself.' See on ch. v. 16.

18.] 'Set at liberty.' More literally, 'Send them forth with (or in) forgiveness:' the expression 'bruised' being, perhaps, taken from those 'beaten in prison.' See Acts xvi. 22, 23.

20.] 'Minister.' The word here used designates one holding an inferior office. It was, in this instance, that of keeping the sacred books. Alford and Bengel.

22.] 'Gracious words.' 'Words of grace.'

25.] 'Elias.' Rather, 'Elijah.'

27.] 'Eliseus.' Rather, 'Elisha.'

34.] 'Let us alone.' See on Mark i. 24.

41.] 'Christ.' '*The* Christ.'

43.] 'Am I sent.' Perhaps, 'Was I sent,' as in ch. i. 19.

CHAPTER V.

3.] 'Prayed.' Gr. simply 'asked,' as rendered in ch. ix. 45.

10.] 'Thou shalt catch.' Lit., 'Thou shalt be catching.' Two verbs to imply the *continuance* of the work and office, the perseverance of ministerial labour. The Greek signifies '*catching alive*,' and may point us to much doctrinal truth, on souls being caught by the Gospel for their transfer to new habitations of safety and

beauty, and glory, like fish brought into fair reservoirs of gardens or parks for their preservation and the owner's enjoyment of them.

16.] 'Withdrew himself,' &c. Lit., 'He himself* was withdrawn into the wilderness and praying,' showing, as Bengel points out,† his habit at the time mentioned.

19.] 'Couch.' A diminutive. 'Little couch,' or 'bed.'

22.] 'Thoughts.' 'Reasonings.' The substantive corresponds with the verbs immediately preceding and following.

26.] 'Strange.' 'Wonderful,' 'beyond all expectation.'

CHAPTER VI.

1.] 'On the second Sabbath after the first.' Scholefield strongly objects to this translation, and renders it, 'On the first Sabbath after the second day of unleavened bread;' but this is merely a paraphrase. He refers to Doddridge and Campbell.

* On the word αὐτός, of which the force is frequently lost in our version, Winer observes that neither in classic Greek nor in any passage of the New Testament is it ever used as 'equivalent to the unemphatic "he."' He adds, 'In Luke, who employs αὐτός most frequently (comp. in particular chap. v. 16; xix. 2), it never occurs without a certain degree of emphasis.' Part III. sect. xxii. 4.

† '"Solebat secedere." Ita et spatium orandi, quiescendique habuit, et hominum desiderium acuit.'

12.] 'In prayer to God.' Lit., 'In the prayer of God.' The expression corresponds with that in Mark xi. 22, rendered, 'Have faith in God.' See note on that passage and quotation from Bengel.

17.] 'In the plain.' Gr. 'On a plain or flat place,'* i.e. some ledge or plain ridge of the mountain. This brings the locality into perfect harmony with Matt. v. 1.

24.] 'Ye have received,' i.e. 'in full.' See on Matt. vi. 2, 5, applying here also.

34.] 'To receive.' The preposition implies, 'in return,' as in the next verse, where the true force is given by the expression, 'hoping for nothing *again*.' Scholefield.

38.] 'Men shall give.' 'Men' is not in the Gr. 'They' would be preferable, as in ch. xvi. 9, 'they may receive you.' The limitation of the gifts, so gloriously described, to *man's* giving, and excluding, even verbally, God, angels, and all whom God may instrumentally employ, is scarcely desirable. Scholefield notes on the expression, that it is equivalent to 'good measure shall be given.'

40.] 'That is perfect,' &c. Rather, 'Shall be perfected,' as Marg.

48.] 'Digged deep.' Two verbs. 'Digged and deepened.'

* 'Hic locus non erat in imâ valle, sed in medio monte; aptior auditorio frequenti quam mera planities.'—*Bengel.*

CHAPTER VII.

4.] 'Instantly.' 'Earnestly.'* The words, 'instantly' and 'instant' are seldom heard now, with this sense, except in the scriptural expressions, 'instant in prayer,' &c.

5.] 'He.' 'He himself,' emphatically. See note on ch. v. 16.

'A synagogue.' '*The* synagogue.'

12.] 'And she was a widow.' 'And she a widow.' The Gr. construction is peculiar and without a verb.†

15.] 'Delivered.' Simply 'gave.' So ix. 42, with a preposition rendered 'again.' Bengel remarks: 'Since the young man had ceased to be his mother's.'

20.] 'He that should come.' 'The coming one.' A single word.

21.] 'And.' 'But.' Implying the connexion.

'Gave.' Rather 'granted'—Gr. telling freeness and favour in the act.

22.] 'Tell.' The preposition implies 'back,' 'in answer.'

24.] 'People.' 'Multitudes.'

26.] 'More.' 'One beyond,' or 'more excellent.'

* As in the Rheims version. Wiclif has 'bisili.' 'Instantly' begins in Tyndale.

† Winer observes this as an instance of the dative *μητρί* instead of a genitive, governed by the word *μονογενής*. Part XII. sect. xxxi. 3.

37.] 'Sat down.' Present tense, 'Is lying down.' The true posture must specially be remembered in the perusal of this narrative.

45.] 'To kiss.' The Gr. preposition intensifies the action and implies, in all probability, kissing eagerly, repeatedly, and apparently with much affection.

50.] 'In peace.' Lit., 'For peace.'* So ch. viii. 49.

CHAPTER VIII.

4.] 'Were gathered.' Lit., 'coming.' Present, indicating the constant arrival.

'Out of every city.' Same Gr. rendered, 'Throughout every city,' in v. 1.

10.] 'Others.' More specific, 'The rest.' So rendered Acts v. 13.

16.] 'Candle and candlestick.' 'Lamp' and 'lamp-stand.'

17.] 'Come abroad.' 'Become manifest.'

22.] 'He.' 'He himself.' See note on ch. v. 16.

23.] 'Were filled.' Rather, 'filling.' Gr. imperfect.

'In jeopardy.' We should now, probably, write, 'in danger.'

31.] 'Deep.' 'The abyss.' Some place of punishment. In Rev., where the word occurs frequently, it is rendered 'bottomless pit.' In Rom. x. 7, the same Greek is rendered 'deep,' but not alluding to waters.

* Winer dwells at length on the preposition εἰς, with an accusative, as denoting 'the end, aim, and destination in view.' Part III. sect. 39 c.

In the O. T. it often means a 'gathering of waters,' but here has nothing to do with the 'lake.'

36.] 'Healed.' 'Saved.'

37.] 'He.' 'He himself.' See on v. 16. So as to Jairus, v. 41.

40.] 'People.' 'Multitude.' So in vv. 42 and 45 respectively, 'people,' should be 'the multitudes' (plural) or 'crowds.'

42.] 'Thronged.' Very strong expression in the Gr., denoting pressure enough to 'choke.' This is the very rendering in Matt. xiii. 22.

43.] 'Having an issue of blood.' Lit., 'Being in an issue,' &c., indicating, perhaps, the amount and prevalence of the disease.

'Spent.' The prep. notes she had *also* spent.

46.] 'Is gone out.' Rather, 'going out.' The word for 'virtue' signifies power, and here, as frequently, the exercise of miraculous power.

49.] 'In peace.' 'For peace.' See ch. vii. 50.

53.] 'To scorn.' See on Mark v. 40.

CHAPTER IX.

3.] 'Scrip.' Out of use. 'A bag,' or satchel for provisions, &c.*

5.] 'The very dust.' '*Even* the very dust,' 'freeing

* In the well-known anecdote of Diogenes, Plutarch speaks of him thus: ἐξέβαλε τῆς πήρας τὸ ποτηρίον. 'He threw his cup out of his scrip or bag.'

yourselves from the place to the uttermost.' Rightly translated in ch. x. 11.

12.] 'Country.' 'Fields,' 'cultivated places,' contrasted with the 'desert place.'

24.] 'Will save.' 'Shall desire to save'—two verbs, as in John v. 40.

25.] 'Be' cast away.' Gr. signifies 'bearing the penalty of losing his life.' See on Matt. xvi. 26.

29.] 'Glistering.' Literally, 'Flashing out as lightning.'* The word seems now dropped in favour of 'glittering.'

39.] 'That he foameth again.' 'With foam or foaming.' 'Hardly,' i. e. 'Scarcely.'

42.] 'Delivered him.' 'Gave him back.' See on ch. vii. 15.

44.] 'Shall be delivered.' Two verbs: 'Is going—is about to be delivered.'

47.] 'Thought.' 'Reasoning' should be retained. Same Gr. as in preceding verse.

51.] 'Was come.' 'Was in course of fulfilment.' 'There was *some* portion of time' yet to be fulfilled.

53.] 'As though he would.' Literally, 'Going.' 'Directed on that way.' It was a fact, not a semblance.

58.] 'Nests.' 'Shelters or habitations.' See on Matt. viii. 20.

62.] 'Fit for.' Literally, 'Disposed or well-affected towards.'†

* Milton, in 'Comus,' applies the epithet *glistering* to an angel, or messenger of God: 'a glistering guardian.'

† Hammond, Annotations on Ps. 110, 3, paraphrases the

CHAPTER X.

2.] 'Send forth.' See on Matt. ix. 38.

4.] 'Scrip.' See on ch. ix. 3.

'Salute.' That is, with the long, Eastern ceremonious forms of greeting.*

7.] 'Such things as they give.' 'What is with them.'

20.] 'Rather.' 'Still more.'

21.] 'Rejoiced.' In the highest sense of exultation.

22.] 'Are delivered.' 'Have been delivered.'

25.] 'Tempted.' See on Matt. iv. 7.

30.] 'Answering.' Not the usual Gr.; literally, 'Taking him up.' This gives force to the narrative, as a sequence to the question put.

Heb. used for 'Thy people,' by the Gr. of 'fit for the kingdom of God.'

* 'When all the party had found places, the words of welcome, which had been exchanged before we dismounted, were repeated. "Peace be with you, O Bey! Upon my head, you are welcome; my house is your house," exclaimed the Sheikh, addressing the stranger nearest to him. "Peace be with you, O Sofuk! may God protect you," was the answer: and similar compliments were made to every guest and by every person present. While this ceremony, which took nearly half an hour, was going on,' &c.—Layard's *Nineveh and its Remains*, vol. i. p. 92.

So again: 'As the horsemen approached, they dismounted and embraced him, kissing him, as is customary, on both cheeks, and holding him by the hand until many compliments had been exchanged.'—Vol. i. p. 108.

30.] 'Thieves.' 'Robbers.'

31.] 'By chance.' The Gr. a very rare word, and not accurately answering to ours rendered 'chance or luck.' It means 'a concurrence of events or circumstances.' *

38.] 'He.' 'He himself.' See on v. 16.

40.] 'Cumbered.' Lit. 'Distracted.' As Alford adds, 'with officious care.'

'Coming in.' See on ch. ii. 38.

41.] 'Thou art careful.' 'Anxious.' Same Gr. Matt. vi. 25. See note.

CHAPTER XI.

3.] 'This day.' 'Day by day,' marg.

4.] 'From evil.' See on Matt. v. 37.

8.] 'Importunity.' Gr. even stronger, as 'Shamelessness.'

* 'Scriptura nihil describit temere, ut fortuitum.'—Bengel. Liddell and Scott notice the cognate verb *συγκυρέω* as alluding to events or accidents happening to any one at the same time. (Herod iv. 15). Trench, in his Parables, p. 308, ed. 7, speaks of the Gr. subst. in the text as exactly answering to our word 'coincidence.' The word *τύχη*, 'luck or fortune,' met (so to speak) in every page of Heathen writings, and even exalted into the title of a goddess, is not found once in the N. T. The nearest approach is in the *τυχόν* (it may be) of 1 Cor. xvi. 6. The same writer just quoted notes the 'wisdom wherewith the inspired writers keep aloof from all words the employment of which would have tended to break down the distinction between heathenism and revealed religion.' (Synonyms, § vi.)

14.] 'Dumb.' 'Dumb man.' Scholefield—that he may be distinguished from the dumb devil.

19.] 'By whom.' '*In* whom.' So, instead of 'with,' in next verse.

21.] 'A strong man.' '*The* strong man.' So, for 'A stronger,' in next verse, '*The* stronger.'

27.] 'Of the company.' 'From the crowd.' So, for 'people,' 'crowds,' in v. 29.

31.] 'A greater.' This is a 'neuter'—probably with a reference to the neuter, 'sign' of v. 29, and marking 'the Son of man,' *as a sign*—a living sign, greater than Jonas or Solomon.

33.] 'Candle and candlestick.' 'Lamp and lamp-stand.'

34.] 'Light.' Same Gr. as that rendered 'candle' in preceding verse.

36.] 'Dark.' Same Gr. rendered 'full of darkness' in v. 34.

'As when,' &c. Rather, 'As when the lamp lightens thee with its brightness.'

48.] 'Allow.' 'Consent to' is the Rheims Version.

53.] 'Provoke (him) to speak.' The Gr. implies their share of pleasure and approbation at such deeds. One verb. Lit. 'To draw or force words from his mouth.'

CHAPTER XII.

1.] 'An innumerable company.' Lit. 'Ten thousands of the multitude.'

'First.' Observe, as Scholefield points out, that this word marks the address of Jesus to v. 15, as spoken to his disciples. At v. 15 he addresses 'the multitude,' in consequence of the question in v. 13. Again, in v. 22, he turns to his disciples, and in v. 54 again to 'the people,' or, more accurately, 'crowds.'

8.] 'Confess me.' Lit. 'In me.' 'A verbal translation of a Hebrew construction.'* So, 'In him,' same verse.

11.] 'Take ye no thought.' 'Be not anxious.' See on Matt. vi. 25. So as to vv. 22, 25, 26.

13.] 'Company.' 'Crowd.' See note on v. 1.

22.] 'Bestow.' We should now rather write 'Stow.'

25.] 'Stature.' See on Matt. vi. 27.

29.] 'Be ye of doubtful mind.' A single verb. 'Be not in suspense.' See margin.

35.] 'Lights.' 'Lamps.'

36.] 'Return.' Servants here represented in a different position from that of the virgins in Matt. xxv. 10, &c. Alford points out that 'the image here is that of servants waiting for their Lord *to return* for the wedding;—left at home, and bound to be in readiness to receive him.'

39.] 'Broken through.' Lit. 'Dug under, or undermined.'

47.] 'Himself.' This had better be omitted. Probably it would refer to 'all things' under his charge, as well as himself.

* Winer, Part I. sect. iv. *a*.

58.] 'Officer.' A more specific word, signifying the officer whose particular duty it was to see that the money adjudged should be paid. Alford uses the term 'Exactor.'

CHAPTER XIII.

1.] 'There were.' '*But* there were.' No doubt there is a connexion with the preceding subject, as shown by the use of the particle and the words 'at that season.' Bengel refers back to ch. xii. 57.

4.] 'Sinners.' Lit. 'Debtors.' Marg., 'Owing punishment.' See on Matt. vi. 12. The Gr. for 'sinners' in v. 2 is the usual.

7.] 'Cumbereth.' Not the same Gr. as that in ch. x. 40. Here it signifies 'rendering the ground useless, idle,* unprofitable.' See Trench on the word, Author. Vers. p. 40, ed. 7.†

9.] 'Well.' As this is in italics, it is scarcely needful to point out that it is not in the original. Winer quotes this as an instance of two conditional clauses corresponding to one another, in which the termination of the first is suppressed, 'the speaker hastening to the second clause as the most important;'‡ i.e. as bearing

* The Gr. is derived from ἀργός (contracted from ἀεργός), rendered 'idle' in Matt. xx. 3, 6, and elsewhere.

† The force of καί with καταργεῖ (cumbereth) is not attempted in our version. 'Why should it *even* do this?'

‡ Part III. sect. 64.

on the structure and purpose of the parable. He adds, however, that the termination of the sentence *might* be supplied from the words 'let it alone' of v. 8.

9.] 'After that.' 'In future time'—'hereafter.'

31.] 'Will kill thee.' 'Wishes to kill thee.' Two verbs.

CHAPTER XIV.

1.] 'Watched.' The Gr. prep. implies the *intensity* of their malicious watching.

7.] 'Chief rooms.' 'Chief places;' i.e. for reclining at meat.

10.] 'Worship,' 'Honour,' or (most lit.) 'Glory.' Latter in Rheims Version.

23.] 'Compel.' Same Gr. for 'constrained' in Matt. xiv. 22. It is not the harsher term of Matt. v. 21, xxvii. 42.

CHAPTER XV.

1.] 'Drew near.' 'Were drawing near.' The two verbs thus placed imply the continuance of the action. The force of a similar construction is preserved in ch. xiii. 10, but lost here. It is a very favourite form with St. Luke. See on ch. v. 16.

4.] 'Wilderness.' Used sometimes for 'open pasture.'

6.] 'Calleth together.' Same English in v. 9; but the reader of the Greek may be perplexed at finding a difference there. Winer's observation on the passage

is: 'Occasionally middle and passive are interchanged.' ... It depended on the writer whether he would say, "called them together to himself," or generally, "call them together;" the latter being perfectly intelligible.'*

12.] 'His living.' Lit. 'The property,' i. e. 'which was theirs, or would be theirs, or which was granted on this request.'†

13.] 'In riotous living.' 'Living dissolutely.' See on Titus i. 6.

16.] 'Husks.' Rather, 'pods'—i. e. of the carob tree.‡

* 'Gave.' Not the husks or pods, but 'aught,' Alford. 'Any nobler sustenance,' Trench on the Parables.

18.] 'I will arise and go.' 'Rising up, I will go.' The participle may imply that he was previously *sitting* or *lying* in hopelessness and misery.§

* Part III. sect. 38, 5.

† See Trench on the Parables, ed. 7, p. 390.

‡ See Bochart, quoted in Parkhurst's Lex.; also Trench on the Parables, note, p. 398, ed. 7.

§ I would not press this idea too far, as the participle referred to is held by some to be (according to Parkhurst's phrase) 'almost pleonastic and a Hebraism.' Winer's remark, however, on pleonasms in the New Testament, found in connexion with this, is worthy of application to many other places. He says,—'In general, too many participles in the New Testament are represented as redundant; and though it may occasionally be doubtful whether a participle is really redundant or not, yet participles in the New Testament *mostly denote notions, the absence of which, had they not been expressed, would have been felt a deficiency.*'—Part III. sect. 65, 3. Trench (Parables, p. 403, ed. 7) quotes from Augustin—'Surgam dixit, sederat

22.] 'Best.' 'First,' or 'Most honourable.' The Gr. for 'robe' proves it to be the long and wide garment of the upper classes. See Mark xii. 38.

27.] 'Safe and sound.' A single verb, translated 'whole' in ch. v. 31, vii. 10; 'be in health,' 3 John v. 2. I conclude that there is no verb exactly suitable, and certainly am not aware of any.

29.] 'These many.' 'So many.' More emphatic and expostulatory.

CHAPTER XVI.

1.] 'That he had.' Rather, 'as wasting' or 'scattering.' *

6.] 'Bill.' 'Account.' Some say, 'Bond.' Wiclif has 'causion;' Geneva, 'obligation.' It may have been the original lease or engagement, to the increase of injustice towards the master and of favour towards the tenants.

8.] 'The lord.' Of course, the 'master or lord of the steward.' Alford says, 'his lord' would have been

enim.' Comp. Ps. cvii. 12, and Luke vii. 79. Winer speaks against the supposition of the participle ἀναστὰς being redundant, and suggests such an idea as that contained in the word 'forthwith.' Part III. sect. 65, 4 c.

* The use of the δὲ καὶ is observable in this verse, and perhaps might help in solving the question whether this parable was spoken to the disciples generally, or, as Bengel considers, to the disciples among the Publicans—still, as in the previous chapter, addressed.

better: but it is less literal. 'Cleverly' or 'prudently' might have been preferable to 'wisely,' whence it is difficult for us now to exclude the idea of higher or moral wisdom. It is evident that our translators used it independently of such a meaning. See Ex. i. 10.

9.] 'Fail,' i. e. 'by death,' or 'die.' Comp. Gr. Sept. Gen. xxv. 8, where the word is similarly used.

'They may receive you.' The Gr. being an impersonal verb, leaves an indistinctness which might have been more evidently maintained by 'ye may be received.' There is nothing in the Gr. to suggest the inquiry often caused by the word 'they.' This pronoun is not in the original.

12.] 'Another man's.' Scholefield prefers 'another's.'

15.] 'Highly esteemed.' Literally, 'High,' 'exalted.'

16.] 'Presseth.' Or, 'Forceth.' Cognate word and idea in Matt. xi. 12, and rendered 'violent.'

17.] 'Tittle.' See on Matt. v. 18.

19.] 'There was.' 'But there was,' implying a return to the subject of riches.

23.] 'In Hell.' 'In Hades.' Not Gehenna, the final torment, but the place of departed spirits, whether good or evil, previous to the resurrection. Torment, however, is described as already upon the wicked, both here and in vv. 24, 28.

22.] 'Abraham's bosom.' As it were for 'a feast,' 'to recline with him, intimately and familiarly.' See Matt. viii. 11, and comp. John xiii. 23. Same Gr. in both passages. It meant originally, a 'fold' of the garment, i. e. as gathered on the breast, and is honoured

by its application to Jesus in his relationship to the Father, John i. 18.

26.] 'Can they pass.' Lit. 'Do they pass.'

CHAPTER XVII.

1.] 'Offences.' See on Matt. v. 29.

2.] 'Mill-stone.' The original Gr. implies that it was 'such a mill-stone as that turned by an ass.'* There were much smaller mill-stones, as those turned by women, Matt. xxiv. 41. By this expression Jesus enhances and magnifies the certainty of their destruction. The smaller stone might not be so sure, speedy, and complete in its work.

9.] 'I trow not.' 'I deem not.' 'I conceive not.'

17.] 'Were there not,' &c. 'Were not the ten cleansed.' Scholefield.

33.] 'Preserve.' Gr. common in Sept., but in the N. T. only used here and in Acts vii. 19, where it is translated 'live,' i. e. 'be kept alive.'

37.] 'Body.' The Gr. differs from the word 'carcase'† in Matt. xxiv. 28, but the same meaning is evidently conveyed in each place.

* See Parkhurst.

† Πτῶμα. 'That which is fallen or killed; a corpse, carcase.'—Lid. and Sc., quoting from Euripides.

CHAPTER XVIII.

2.] 'A city.' Marg. 'A certain city,' correct. It is also 'a certain judge.'

3.] 'Avenge me of my adversary.' Alford has, 'deliver me from.' The idea is that of asking for her right or justice.

5.] 'Continually.' Lit. 'To the end,' or, more plainly, 'without end.'

'Weary.' Original Gr., 'Smite me in the face;' then 'mortify, subdue, or keep under,' as rendered 1 Cor. ix. 27. The unjust Judge, in the Gr. word, exaggerates his annoyance.

7.] 'Bear long with them.' Rather, 'in regard to them.' It is not the elect whom God has to bear with, as offending him. The prep. notes his favour towards them. See Alford.

13.] 'Be merciful.' The Gr. includes the idea and truth of a 'propitiation,' corresponding with the substantive so rendered in 1 John ii. 2. Same verb rendered 'to make reconciliation for,' in Heb. ii. 17.

'A sinner.' 'The sinner.'* Emphatically, as 'a sinner of sinners.'

* Alford says that no stress is to be laid on the article here. That, however, is not certain. Both he and Bengel have some interesting remarks on the Gr. for 'stood' and 'standing;' on the supposition that the first implies the 'taking a position or station;' the last, ordinary 'standing up.' English participles might be preserved in each case. Comp. Is. lxv. 5.

30.] 'Receive.' The Gr. preposition gives the idea of 'receiving *back*.'

41.] 'Receive my sight.' One word, 'See again.' So in the next verse.

43.] 'Followed.' Pres. 'follows,' more graphic.

CHAPTER XIX.

2.] 'Which was,' &c. Two pronouns are emphatically brought in here. First, 'he himself' instead of the first 'he,' and 'this man' for the second 'he.' Winer remarks on the latter, that it signifies 'as such'—as the chief of the Publicans.* See on ch. v. 16, 17.

3.] 'Who he was.' 'Is.'

'Press.' 'Crowd.'

8.] 'Taken anything from any man by false accusation.' One verb. Same as in ch. iii. 14. See note.

11.] 'He added and spake.' See on xx. 11.

13.] 'Occupy.' Obscure. 'Trade,' perhaps, would be warranted by the translation of the same word, in compound, at v. 15, 'gained by trading:' at all events, the corresponding word should be employed in each place.

14.] 'We will not,' &c. 'We do not desire to have this man to reign over us.'

18.] 'Gained.' Literally, 'made.' We have the expression 'to make money.'

46.] 'Thieves.' 'Robbers.'

* Part III. sect. 3, 4.

47.] 'Taught.' 'Was teaching.' The grammar implies the permanence of the action.

48.] 'Were very attentive to hear him.' Literally, 'Hung upon him, hearing.'

CHAPTER XX.

1.] 'Came upon.' See on ch. ii. 38, and x. 40.

3.] 'Thing.' Literally, 'Word.'

16.] 'God forbid.' Simply, 'May it not be.' The name of God is not introduced.

11 and 12.] 'Again he sent.' Lit. 'He added to send'—Hebraism, as in xx. 11, for 'he added and spake.'

17.] 'The head.' 'For the head,' implying purpose.

20.] 'Lay hold of his words.' According to Winer, 'Catch him by his word,' 'the verb being construed with a double genitive.'* So in v. 26.

21.] 'Acceptest thou the person.' Hebraism.† Any absolutely literal translation of the Gr. would be impossible, and convey no sense.

37.] 'At the bush.' See on Mark xii. 26.

46.] 'Rooms.' 'Places.'

CHAPTER XXI.

9.] 'Terrified.' Lit. 'Fluttered,' as birds. So in xxiv. 37.

* Part III. sect. 30, 8 d.

† Winer, Part. I. sect. 111, 2.

'By and bye.' 'Immediately.'

24.] 'Shall be trodden down.' Verb and participle; the peculiar idiom (according to Winer) representing 'the permanence of this judgment, while the two preceding futures—"fall" and "led away"—denote transient occurrences.'*

26.] 'Failing.' Stronger word, as 'Expiring.'

36.] 'Stand.' 'As one established in his station or position.' See note on xviii. 13. 'To be set, i.e. by the angels,' Alford.

CHAPTER XXII.

16.] 'I will not.' 'By no means,' emphatically. See on Matt. xxiv. 21.

31.] 'You,' i.e. 'All of you.' Plural, and accordingly not addressed to Peter exclusively.

35.] 'Scrip.' 'Bag;' i.e. for provisions,† &c.

42.] 'If thou be willing, remove,' &c. 'If thou be willing to remove'—the sentence remaining thus. Similar construction in chapter xix. 42. Winer beautifully observes on it, 'In both passages sorrow has suppressed the apodosis.'‡

52.] 'Thief.' 'Robber.'

* Part III. sect. 55, 5 b. Bengel also observes, 'Hoc plus sonat quam παρηθήσεται.'

† Richardson, on this old word, has the query about its derivation. 'May it not be "a scrap-bag, a small bag or sack for scraps"?'

‡ Part III. sect. 65, 11.

56.] 'Fire.' 'Light;' showing him.

64.] 'Blindfolding.' Perhaps simply 'covering'—prisoners having their heads covered when taken to condemnation.

66.] 'Elders.' The word* and those in connexion imply, 'the council of elders of the people,' from whom, as well as from the priests, it was formed.

69.] 'Hereafter.' 'Henceforth;' unless the older meaning of 'hereafter' is applied. See on John i. 51.

'Shall sit.' Verb and participle, implying permanence, as in ch. xxi. 24; and so frequently in St. Luke.

CHAPTER XXIII.

5.] 'Jewry,' 'Judæa;' as everywhere else, except in John vii. 1, and Dan. v. 13.

6.] 'Were.' 'Is.'

8.] 'Miracle.' 'Sign.'

15.] 'Unto him.' 'By him,' or 'in regard to him.' The same translation has appeared from Wicliff onwards.

31.] 'A green.' '*The* green.'

'A dry.' '*The* dry.'

39.] 'Railed on.' 'Blasphemed;' as in Acts xix. 37.

40.] 'Dost not thou.' 'Neither dost thou;' implying, that though *others* might not, it was strange that

* Πρεσβυτέριον, appearing in 1 Tim. iv. 14, for the assembly of Christian elders.

he, in such a condition as he especially was, should not fear God.

42.] 'Into.' 'In.'

44.] 'Earth.' 'Land,' as margin.

46.] 'Cried out,' &c. According to Scholefield, the meaning is that Jesus 'cried out, or uttered, the following words with a loud voice.'

CHAPTER XXIV.

4.] 'Behold.' 'Even behold.' More emphatic.

5.] 'The living.' 'The living One.' 'Him that liveth,' * marg. Same Gr. in Rev. i. 18.

10.] 'The other women.' 'The rest:' with an allusion to v. 9, but here with feminine termination. The word rendered 'the rest' in v. 9 is masculine.

11.] 'Idle tales.' A single substantive, answering to our word 'nonsense.'

17.] 'Have.' 'Interchange,' Alford considers, 'with eagerness and argument.'

18.] 'Art thou only,' &c. Rather, 'Dost thou dwell or sojourn *alone* in Jerusalem,' as addressed to one, from seclusion, ignorant.

22.] 'Of our company.' Lit. 'From us;' showing that the believers already thus styled themselves.

23.] 'Said.' 'Say;' still affirming.

* Ὁ ζῶν, the title of Jesus in Rev. i. 18.

32.] 'Burned.' 'Was burning.' Verb and participle; this grammatical form implying continuance. Their hearts had 'gone on burning.'

37.] 'Terrified.' Literally, 'fluttered'—as birds. So in xxi. 9.

41.] 'Meat.' 'Something to eat.' A single adjective.

44.] 'Were written.' 'Are written,' Scholefield.

ST. JOHN.

CHAPTER I.

1.] 'Was;' i. e. 'Existed.' Different Gr. from the 'was' of v. 6. The 58th verse of ch. viii. strongly presents the force of the two distinct Gr. verbs in 'was,' applied to Abraham, and in 'I am' to Jesus. 'Before Abraham was born, I am,' or, 'exist.' So it is also in the Gr. of Rev. i. 18.

8.] 'That.' 'The,' in both places.

11.] 'Own.' The first 'own' is neuter, the second masculine. The distinction is maintained in the 'Revision of the Five Clergymen,' rendering the latter 'own people.'

14.] 'Dwelt.' The word is taken from a 'tent;' 'dwelt, as it were, in the tent of our body.'

15.] 'Bare.' 'Bears.'

'Was.' 'Existed.' See on v. 1.

16.] 'Of his fulness.' Literally, 'Out of his fulness.'

18.] 'Is in;' i. e. 'Exists in;' the verb corresponding, as in so many other verses of this chapter, with the great Name of God—the 'I am,' as revealed to Moses.

21.] 'That.' 'The Prophet,' announced in Deut. xviii. 18—20, and expected by the Jews. So again in the two 'that's' of v. 25.

25.] See on v. 21.

33.] 'With the Holy Ghost.' '*In* the Holy Ghost.'

51.] 'Hereafter.' Rather, 'Henceforth,' from this beginning and opening of my ministry.'* Alford quotes a beautiful passage from Luther illustrative of this meaning. Scholefield understands 'our Saviour's words to mean that the Gospel dispensation was now commenced, and that *henceforward, from this time,* they should behold fulfilled in him the blessings which had been represented in Jacob's vision, and which they had been looking for as belonging to that dispensation.'

CHAPTER II.

4.] 'Woman.' As a title of honour and affection. So ch. xix. 26.

9.] 'Ruler.' 'Governor' should be repeated. Same Gr. for the same person.

'Called.' Perhaps, 'Addresses.'

23.] 'Feast day.' The italics, 'day,' had better be omitted.

25.] 'He knew.' More explicit, 'He *himself*;' as in Matt. i. 21.

* In the preface of the Five Clergymen to their Revision of this Gospel, p. vii, it is observed that the word 'hereafter,' which in the time of King James meant 'from this time forward' (comp. the end of the General Confession, 'that we may "*hereafter*" live a godly, righteous, and sober life'), has now come to mean, 'at some future, perhaps distant time.' In the Absolution the word recurs with similar meaning to that in the Confession.

CHAPTER III.

10.] 'A master.' '*The* teacher'* preferable.

29.] 'Greatly.' Literally, 'With joy.'

33.] 'Testimony.' 'Witness' preferable, being the same Gr. as that so rendered in v. 11.

'Set to.' We should now write 'set.'

CHAPTER IV.

6.] 'On.' 'By,' in the sense of the same preposition, with a dative, in John v. 2.†

9.] 'Have no dealings.' The Gr. might more accurately be rendered, 'Have no familiar intercourse.' Doddridge says, 'This must be the import of the word.' From the previous verse it is evident that the disciples had just gone to buy food at a Samaritan town; and in the ninth chapter they expressed indignation at their non-reception in a Samaritan village, showing that this might have been duly expected. Certain rules were in existence between the Jews and the Samaritans regulating what amount of intercourse should be carried

* So Scholefield, the Five Clergymen, Trench, Author. Vers. p. 134, and others. Bp. Middleton's note is quoted in support of this rendering.

† Trench, Author. Vers., p. 95. So also in the Revision of the Five Clergymen.

on, and what should not. But the separation and alienation were at all events distinct and habitual.*

14.] 'Shall be.' 'Shall become,' Rev. of Five Clerg. 'Well,' i.e. 'well-spring or fount,' different word from the well of vv. 11 and 12.

22.] 'We know,' &c. Rather, 'We worship that which we know.' 'We' and 'ye' emphatic pronouns, as the 'ye' of v. 20.

35.] 'For they are,' &c. 'That they are,' Revision of Five Clergymen.

37.] 'Is that saying true.' 'Is (fulfilled)† that true saying.'

CHAPTER V.

3.] 'Impotent.' 'Sick or ailing.' Rendered 'sick' in ch. iv. 46, and Luke iv. 40.

5.] 'Infirmity.' Gr. substantive, corresponds to the verb describing the 'sick' in v. 3.

13.] 'Wist not.' We should now say, 'Know not.'

17.] 'I work.' The 'I' emphatic.

18.] 'Said also that God was his Father.' 'Called God his own Father,' Revision of Five Clergymen.'

24.] 'Shall not come.' Literally, 'Cometh not.'

34.] 'Testimony.' 'Witness' should still be preserved. See ch. iii. 33.

* I have treated the subject more at length in my Life and Character of St. John, p. 51, with references to Tittman, Mel. Sac. in Ev. Joh., Lampe, Josephus, Grotius, and Whitby.

† Or 'exemplified.' Middleton as quoted by Scholefield.

35.] 'A burning and a shining lamp.' Literally, '*The* lamp,' &c.

36.] 'Greater.' '*The* greater.'

39.] 'Search the Scriptures.' 'Ye search,' &c., preferred by Scholefield, the Five Clergymen, and others. The former ably remarks in confirmation of this rendering, that it was clear the objectors did 'search the Scriptures,' 'for their contradictions against Christ were derived from a perverse or ignorant interpretation of them.' *

40.] 'Ye will not come.' 'Ye are not willing to come.' Two verbs—not the mere future of 'to come.' The force of such an expression shown by the appropriate rendering in Luke ix. 54.

43.] 'Shall come.' 'Should come.'

44.] 'From God only.' 'From the only God.'

45.] 'Trust.' 'Hope.'

CHAPTER VI.

3.] 'A mountain.' '*The* mountain;' evidently some special one, though we may not be able to decide which, with any local certainty. So again in v. 15.

4.] 'A feast.' 'The feast.'

* The difficulty, however, of decision in this case is such, that out of the five able and accurate scholars of whose labours I have so frequently availed myself, three are in favour of the indicative and two of the imperative mood. This is honestly and plainly stated in the Preface, p. xv.

14.] 'That prophet.' 'The prophet.' See on i. 21.

17.] 'A ship.' 'The ship;' as one attending them.

'Went over.' 'Were going over;' 'the imperfect tense, denoting the unfinished action,' Alford.

26.] 'Miracles.' 'Signs,' perhaps better; same Gr. being so rendered at v. 30, in connection with the subject on hand.

33.] 'He which,' &c. '*That* which,' &c., 'viz. the bread;' Alford and Scholefield adding, 'The great truth of himself being this bread, of its being any personal substance, is not opened by our Lord till the 35th verse, in answer to the petition of v. 34.' So Revision of Five Clergymen.

40.] 'May have,' &c. 'Should have everlasting life, and that I should raise him up at the last day.'

42.] 'He saith.' 'This man saith.' Same Gr. repeated, no doubt with an expression of contempt, as in Matt. xxvi. 61 and elsewhere.

48.] 'That bread.' '*The* bread.' So in v. 69, '*the* Christ.'

54.] 'Whoso.' Simply, 'He that.'

62.] 'What and if.' 'What then if.'

63.] 'They.' The italics needless in each case.

67.] 'Will ye,' &c.; i. e. 'Do ye desire to go away.' Two verbs. Same Gr. construction as in ch. v. 40.

69.] 'Believe.' 'Have believed.'

70.] 'Twelve.' '*The* twelve,' officially.

71.] 'It was he,' &c. 'It was he that was about to betray him,' &c.

CHAPTER VII.

1.] 'After.' 'And after.'

'Jewry.' 'Judæa,' as everywhere, except [illegible] xxiii. 5, and Dan. v. 13. 'Jewry' is very common in our version of the Apocrypha.

11.] 'He.' 'That man.'*

12.] 'People.' More accurately, 'Multitudes, or crowds.'

17.] 'Will do.' 'Desires to do.' Two verbs. See v. 40, vi. 67.

19.] 'Go ye about.' More accurately, 'Seek,' and so rendered in v. 25.

20.] 'People.' 'Multitude or crowd.' See vv. 12 and 31, and throughout the chapter.

'Seeketh.' See on v. 19.

22.] 'Therefore.' 'For this cause,' Five Clergymen. 'On this account,' Alford.

23.] 'Every whit whole;' or, perhaps, 'a whole man sound.'

32.] 'That the people,' &c. Rather, 'Heard the multitude murmuring these things concerning him.'

35.] 'He.' The first 'he' should be 'This man.' See on vi. 42.

'Gentiles.' This word should be 'Greeks,' as marg.

* Omitted in Revision of Five Clergymen; but ἐκεῖνος appears to need something stronger than 'He'—something more δεικτικόν.

So rendered in ch. xii. 20, Acts xviii. 4, Rom. i. 16, &c. Here they are distinct from those called Grecians, who were in reality the 'Hellenists,' or Greek-speaking Jews, mentioned in Acts vi. 1, ix. 29, xi. 20. Our version attempts an explanation at the cost of accuracy as to the Greek term. 'The dispersed among the Gentiles' signifies 'The Jews dispersed among the Greeks,' through whom the Greeks also would be taught, were Jesus to go and preach to the Jews dispersed among them. This, at least, appears to me the meaning of a passage attendant with some uncertainty as to the exact meaning of those who spoke it. James i. 1, and 1 Peter i. 1, should be referred to. The latter seems fully to describe those here called 'the dispersed among the Gentiles;' while the Gr. substantive of John and James is the same for 'the dispersed' and 'the dispersion,' respectively. Wiclif's Version has 'the scattering of heathen men;' Tyndale, 'The Gentyls who are scattered all abroad.'

39.] 'Should receive.' 'Were about to receive.'

'Was not yet given.' Literally, 'Was not yet.' Same word, with same application, in Acts xix. 2; on which see Scholefield.

41.] 'Christ.' In both places it should be '*The* Christ.'

CHAPTER VIII.

1.] 'Jesus went,' &c. '*But* Jesus went,' &c. The insertion of the copula shows that this verse should be connected with the preceding chapter,'—Scholefield. Thus a single small word, in proper collocation, at once points out that which otherwise would in all probability be unnoticed; viz. 'every man going to his own house,' but Jesus to the mountain; others to the kindred and attractions of home, He to solitude and prayer 'for us men and our salvation.'

3.] 'Brought.' 'Bring.'

13.] 'Record.' There is no reason for the introduction of this new word instead of 'witness.' The latter occurs again in v. 18, and it would be better to maintain it throughout the whole argument.

21.] 'Sins.' 'Sin.'

34.] 'Servant.' The Five Clergymen prefer 'bondman.' The idea conveyed by that word, or 'slave,' must certainly be realised for the due comprehension of this and similar passages, e. g. Rom. vi. 16–23.

37.] 'Hath no place.' It is doubted among Greek scholars whether the Gr. has this meaning. Accordingly Alford has, 'does not work, spread, go forward;' the Five Clergymen, 'gaineth no ground.' Others support our version, quoting Gr. for 'contain' in chapters ii. 6, xxi. 25, in aid of 'hath place, room—or our neuter hold.' The question is a difficult one.

41.] 'Be not.' 'Are not.'

44.] 'Abode not.' 'Standeth not.'

58.] 'Was' and 'am.' The two distinct Greek verbs here should be carefully observed.* The first denotes a 'birth' or 'origin;' the second, 'existence' from all eternity, as the title, 'I am' of Exodus iii. 14.

CHAPTER IX.

8.] 'Sat and begged.' 'The man sitting and begging.'

24.] 'Praise.' Rather, 'Glory.'

27.] 'Will ye,' and 'Do ye desire,' &c.; as vii. 17, &c. Two verbs.

39.] 'Be made.' 'Become.'

40.] '*Some* of the Pharisees.' '*Those* of the Pharisees,' Scholefield and Five Clergymen.

CHAPTER X.

11.] 'Giveth.' 'Layeth down.' Gr. so rendered in v. 15.

15.] 'Even so know I the Father.' 'And I know the Father.' Scholefield would put only a semicolon at 'mine,' v. 14, and proceed with the stops and transla-

* The versions of Cranmer and that of Rheims maintain the distinction, doctrinally so important. The first has, 'Ere Abraham was born, I am;' the second, 'Before that Abraham was made, I am.'

tion thus: 'as the Father knoweth me, and I know the Father:' &c. The Five Clergymen stop in a similar way, except that they put only a comma at 'mine,' in preference to a semicolon.

16.] 'Fold.' 'Flock,' in the second instance. Tyndale renders this rightly.

24.] 'Make us to doubt.' Marg. 'Hold us in suspense.'

28.] 'Any man.' 'Any one'—Satan or any one. So in the next verse.

30.] 'My Father.' '*The* Father.'

'One.' The neuter denotes 'essence' not 'person.'

39.] 'Escaped.' Too strong: 'Went—passed away.'

CHAPTER XI.

12.] 'Do well.' Literally, 'Be saved;' i.e. as to the body. 'Recover,' Five Clergymen.

27.] 'I believe.' 'I have believed.'

33.] 'Groaned in the spirit.' Alford argues that the word means, 'He checked and restrained his spirit'—restrained it from bursting forth into full emotion. So Bengel. Same Gr. repeated in v. 38.

38.] 'Upon it.' Rather, 'Against it.'

42.] 'People.' 'Multitude.'

47.] 'What do we.' 'What are we to do?' Five Clergymen.

52.] 'That nation.' '*The* nation.'

CHAPTER XII.

6.] 'Had the bag,' &c. 'Kept the bag, and purloined what was put therein,' Five Clergymen. Trench (Author. Vers. p. 156) has a note in support of the same rendering. He quotes a passage from Augustine, giving 'auferebat' (bare away, stole, or purloined) as the true interpretation. Bengel and Alford support our own version.

29.] 'People.' 'Multitude.' So in v. 34.

32.] 'Me.' More emphatic, 'Myself.'

41.] 'When he saw,' &c. The Five Clergymen put a semicolon at 'glory,' proceeding thus:—'And he spake of him.' Alford agrees:—'And he spake concerning him;' adding that this clause does not depend on 'when.'

CHAPTER XIII.

2.] 'Ended.' 'Begun,' Five Clergymen. 'Being prepared, or going on,' Alford. So Bengel.

3.] 'Went.' 'Was going.' Lit. 'goes.'

4.] 'Garments.' See on Mark x. 50.

7.] 'Hereafter.' 'After these things.'* 'Afterwards,' Five Clergymen. See note on ch. i. 51.

10.] 'He that is washed.' 'He that hath bathed,'

* 'i.e. "When I have finished what I am about;" whereas *hereafter* would seem to imply a period more remote.'—Scholefield.

or 'been bathed.' Five Clergymen. There are two different Gr. words used in this verse; the first referring to the full and general cleansing of the body in a bath; the second, to the subsequent washing of the feet from dust, &c., which might be gathered on the way to the dressing-room or the bather's own home. The remembrance of eastern and ancient usages will at once explain the allusion; but its spiritual force and warning can scarcely be learned without attention to the two Greek verbs. The saying wonderfully reconciles and illustrates the doctrine of purification, once for all, through the blood of Jesus; and of daily purification also, for daily sin and transgression, through the same means.

10.] 'Every whit.' 'Altogether.' 'All or whole clean.'

14.] 'Washed.' This, in the Gr., is the second verb of v. 10.

19.] 'Now.' 'From henceforth,' Five Clergymen. Bengel's comment is, 'From this time, for he repeats it again and more expressly in v. 21.' Same Gr. so rendered in ch. xiv. 7. 'Leaning back:' the Gr. differs from the word rendered 'leaning' in v. 23.

26.] 'A sop.' '*The* sop'*—as a token of intimacy.

'Gave it.' 'Gives it.'

36.] 'Afterwards.' This word scarcely gives the meaning, on the supposition that it refers to the same

* The word thus used is now rare, but is often found in early English writers as employed in the text. Chaucer, Prol. to Cant. Tales, has 'a sop in wine,' v. 314.

time and event as John xxi. 18, 19. 'Later,' 'at a future time,' if the construction would admit, might give the true sense. It is not the same Gr. as that rendered 'hereafter' in v. 7.

CHAPTER XIV.

2.] 'Mansions.' The Gr. word contains the idea of *abiding* or *duration*, and is the same as that rendered 'abode' in v. 23.

3.] 'I will come.' Literally, 'I come;' overlooking time between. So also in v. 18. In v. 28, the same word is accurately rendered.

16.] 'Pray.' Rather, 'ask.'*

'Comforter.' Other words have been suggested for the original Greek, but none seem to have been found so eligible. It is once applied to Christ, and there translated 'Advocate,' 1 John ii. 1. Alford puts in a short compass the most needful points for observation on the Gr. word. Those who wish to enter more fully on the subject will find a most interesting note upon it in Pearson on the Creed, Art. 'I believe in the Holy Ghost.' He considers that whether the 'Comforter' or 'Advocate' is used, the same word should be employed in the four passages *where* it is applied to the Holy Spirit, and in the one passage where it is

* 'Vox ἐρωτᾷν notat familiarem petendi modum, qualis inter colloquentes soiet esse. Sæpius de precibus Jesu occurrit. Infra cap. xvi. 26, xvii. 9, 15, 20. Semel tantum de precibus fidelium.'—Lampe on John xiv. 16.

applied to Christ.* See also Heber's Bampton Lectures on the Personality and Office of the Christian Comforter.

17.] 'Seeth.' A stronger word, signifying to 'behold' or 'contemplate.' So also in v. 19.

18.] 'Comfortless.' 'Orphan,' marg., Five Clergymen, and Alford. So Wiclif, 'Fadirless.' 'Desolate' might not be inappropriate.

22.] 'Will manifest.' Two verbs. Rather, 'Art about to manifest,' &c.

30.] 'Hereafter,' &c. 'No longer will I talk,' &c., or 'No more,' Five Clergymen.

CHAPTER XV.

1.] 'True.' On the full meaning of the Gr. used here, as distinguished from another, only expressive of truth in words, see Trench's Synonyms, Part I. § 8.

2.] 'Every branch in me that beareth not,' &c. Many prefer, 'Every branch that beareth not fruit in me.' This is a point for grammatical decision, of much and avowed difficulty. Important doctrine is involved in the question.

* This would seem to be countenanced by the expression of Jesus 'another,' necessitating the fact that He was one also —that the name belonged to Him too. It may be observed that the title, the 'Consolation of Israel,' Luke ii. 25, παράκλησις, exactly corresponds to the παράκλητος of this discourse. So also the name of Noah (Comfort), the living type of Christ, Gen. v. 29.

3.] 'Now.' Gr. stronger and more specific. 'Already.'

'Clean.' This adjective corresponds with the Gr. verb of the verse before, rendered 'purgeth.'

5.] 'Without me.' The word implies 'separation,' 'apart from me.'

'Do.' The Gr. here may have the meaning 'bring forth or produce,' so as to carry on the metaphor. It is rendered 'bring forth' in Matt. iii., vv. 8, 10.

11.] 'Full.' 'Fulfilled.' Pass. verb.

15.] 'Henceforth,' &c. 'No longer do I call you,' &c.; as in xiv. 30.

22.] 'Cloke.' 'Pretext or excuse.'

26.] 'Testify.' 'Bear witness,' as in the next verse. Or, if 'testify' is kept here, it should be repeated.

'He,' an emphatic pronoun. So, as first used in xvi. 13, 14, respectively.

CHAPTER XVI.

2.] 'Doeth God service.' 'Is offering a service (religious) to God.'

8.] 'Reprove.' 'Convince,' marg.; i. e. 'to bring home with power and effect.' Scarcely expressed by 'reprove.'

13.] 'Truth.' '*The* truth;' i. e. 'as it is in Jesus'—'of the Gospel.'

17.] 'Ye shall not see me.' 'Ye behold me not.' So in v. 19.

18.] 'We cannot tell.' 'We know not.'

19.] 'Of that.' 'Because.'

25.] 'Proverbs.' 'Parables,' marg. So also in v. 29.

'Of.' 'Concerning.'

30.] 'Are we sure.' Simply, 'We know.'

CHAPTER XVII.

12.] 'Kept.' The Gr. words thus rendered are different. The first more especially means 'to keep;' the second, to 'watch over' or 'guard.'* For the second 'kept,' the Five Clergymen have 'watched over.'

15.] 'The evil.' Same Gr. as in Matt. v. 37. See note there. Whatever would apply there may apply here also.

17.] 'Through.' 'In.'

CHAPTER XVIII.

3.] 'A band.' '*The* band;' indicating that the matter had been all arranged.

15.] 'Another disciple.' '*The* other,' &c.; 'viz., John, the friend of Peter,'—Scholefield; adding, 'See the highly interesting note of Bishop Middleton; and compare John xx. 2, 3, 4, 8, referred to by him.'

* See Trench, Author. Vers., p. 109. He quotes from Lampe, 'τηρεῖν est generalius, vitæque novæ *finalem* conservationem potest exprimere; φυλάσσειν vero specialius *mediorum* præstationem, per quæ finis ille obtinetur.'

21.] 'They.' 'These.'

28.] 'Hall of judgment.' 'Prætorium.' See on Matt. xxvii. 27.

CHAPTER XIX.

17.] 'A place.' '*The* place.'

28.] 'Accomplished.' Rather, 'fulfilled.' Same verb as that so rendered immediately after by this word.

29.] 'Upon hyssop.' The Five Clergymen have a 'stalk of hyssop,'—explanatory, but not literal, as there is no word to represent 'stalk' in the original. But that it was a stalk identical with the 'reed' of Matt. xxvii. 48, there can be no doubt. *

30.] 'The ghost,' or 'the spirit.' See on Matt. xxvi. 50.

31.] 'The Jews therefore,' &c. More simply and literally (with the Five Clergymen), 'Then the Jews, that the bodies might not remain upon the cross on the Sabbath day, since it was the preparation,' &c.

35.] 'Bare record.' 'Hath borne witness.' Witness also to be repeated for the subs. 'record,' in same verse.

36.] 'Were done.' 'Came to pass.'

* 'Hyssopus in illis climatibus nostrate major apte tenebat ramusculis suis spongiam aceti plenam.'—Bengel. Alford observes that we need not suppose the cross to have been lofty. Bengel has full statements on the subject, quoting Origen and others.

CHAPTER XX.

3.] 'Came to.' 'Went toward,' Five Clergymen. Our version anticipates the arrival.

5.] 'Saw.' 'Seeth.'

14.] 'Saw.' 'Beholds;' stronger than the ordinary word 'to see.'

18.] 'Came and told.' 'Cometh and telleth.'

26.] 'Came.' 'Cometh.' All these present tenses made the narrative more graphic than the past of our version.

CHAPTER XXI.

1.] 'Shewed.' 'Manifested,' in both cases. Stronger expression.

3.] 'A ship.' 'The ship.'

8.] 'A little ship.' 'The boat.'

9.] 'Come to land.' 'Landed.'

9.] 'Saw.' 'See.'

11.] 'Went up.' 'Went on board.'

14.] 'Shewed himself.' 'Was manifested.'

16.] 'Feed.' Not the same Gr. as that used in the two other instances. Rather, 'Tend.'* This would be a nearer translation of the Greek.

* Trench, in his Synonyms (Part I. § xxv.), has a passage on the distinction between the two words:—'Βόσκω, the same word as the Latin "pasco," is simply "to feed;"

23.] 'Should not die.' Literally, 'Dieth not.'
'Shall not die.' Again, 'Dieth not.'

but ποιμαίνω involves much more—the whole office of the shepherd, the entire leading, guiding, guarding, folding of the flock, as well as the finding of nourishment for it.' He does not consider that there is any Latin or English word which would equally correspond with the Greek ποιμαίνω. I may add, however, that the verb 'shepherding' is quite common among our rural population; and this is the exact significance.

THE ACTS.

CHAPTER I.

5.] 'With the Holy Ghost.' Literally, 'In the Holy Ghost.'

13.] 'An upper-chamber.' Lit., '*The* upper-chamber.' 'Abode.' Rather, 'Were staying;' 'they did not all *dwell* in one house,' Alford, referring to John xix. 27.

15.] 'Were.' Rather, 'Was.'

17.] 'Part.' A word of special reference to the ministry. Its original meaning 'lot' (as in v. 26) caused its subsequent one of 'appointment.'

20.] 'Bishoprick.' Literally, an 'overseeing, a charge.' This is one of several words rendered by the translators of the Acts in a form almost exclusively ecclesiastical: e. g. the word 'church,' as applied to the congregation of Israel, Acts vii. 38, and 'Easter,' ch. xii. 4, for 'Passover.'

24.] 'Whether of these two.' Literally, 'Which or whom of these two,' &c.

25.] 'By transgression fell.' A single word, signifying 'to depart from or desert one's station or office.' Rendered in Gr. of the Sept., Ex. xxxii. 8, 'turned aside.'

CHAPTER II.

2.] 'Rushing.' Literally, 'Borne along.'

3.] 'Cloven.' The word of Tyndale's Version, and preserved in Cranmer, Geneva, and the Authorised. The Rheims has 'parted.' 'Divided' would, perhaps, be the most obvious rendering.

6.] 'When this was noised abroad.' It is simply, 'the voice having taken place.' So the marg., but rather indefinitely, 'When this voice was made.' Alford considers that it means the noise of the 'rushing, mighty wind,' heard over all the neighbourhood.

9.] 'Asia.' In the small and limited sense of the word, referring probably to the district of which Ephesus was the capital.

10.] 'Strangers of Rome.' More literally, 'the Romans dwelling' or 'sojourning.' The Gr. specifically describes those dwelling in a city not their own.

11.] 'Wonderful works.' A single word, rendered 'great things,' Luke i. 49. I am not aware of any corresponding substantive in our language.

13.] 'New wine.' 'Sweet wine,' Alford.

18.] 'On.' 'Even on,' as expressive of the particle.

19.] 'I will shew.' Literally, 'I will give.'

20.] 'Notable.' 'Glorious, conspicuous.' Same word in Gr. Sept. rendered 'dreadful,' Mal. iv. 5.

22.] 'Approved.' Stronger, 'Demonstrated,' or, 'one shown to be that which He claimed to be,' Alford.

30.] 'Christ.' Rather, 'The Christ.' So also in the next verse.

31.] 'In hell.' Literally, 'In Hades;' or, more literally, 'In the house or place of Hades;' Hades being a genitive, and some similar word understood. We may

conclude that the 'place of departed spirits,' is signified. There is another word for the fiery and penal hell, viz. the 'Gehenna' of Matt. v. 22, and elsewhere.

33.] 'Shed forth.' 'Poured out.' Same Gr. as in v. 17. That is the prophecy, this the declaration of its fulfilment.

40.] 'Save yourselves.' Rather, 'Be ye saved'—implying God's operation in the work. This lost since Wiclif's translation.

'Untoward.' Literally, 'Crooked or perverted.' Same Gr. rendered 'crooked' in Luke iii. 5, and Phil. ii. 15.

43.] 'By.' Rather, 'through,' instrumentally. So in v. 16.

46.] 'Continuing.' Same Gr. verb has 'stedfastly' added to it in v. 42. There is no reason for any difference.

47.] 'Such as should be saved.' Rather, 'The saved.' Same word thus rendered in 1 Cor. i. 18.

CHAPTER III.

1.] 'Went up.' 'Were going up.'* So again, in the next verse, 'was being carried' is better than 'was carried.'

3.] 'An alms.' 'Alms.' Precisely the same word as before.

* See Trench (Author. Vers. p. 145) on the propriety of giving the force of the imperfect tense here and in sundry other passages.

7.] 'Feet and ankle bones.' Literally, 'Soles of the feet and ankles.'

10.] 'Wonder and amazement.' Bengel observes that the first of the Gr. words expresses the effects of the miracle on their *feelings*; the second, on their *understanding*.

13.] 'Was determined.' Rather, 'Had judged.'

17.] 'I wot.' We should now say, 'I know.'

18.] 'Christ.' '*The* Christ' of prophecy.

19.] 'When.' Alford says the Gr. cannot be thus rendered, and proposes 'in order that.' Scholefield expresses himself more doubtfully.

26.] 'Hath sent.' 'Sent.' Inasmuch as not spoken of any mission in special connection with the recent miracle.

'To bless you.' Literally, 'Blessing you.'

CHAPTER IV.

2.] 'Through Jesus.' '*In* Jesus.' 'In the person (or case) of Jesus,' Alford; adding, 'as an example of that which the Sadduces denied.'

12.] 'Salvation.' '*The* salvation,' the one expected salvation.

13.] 'Ignorant.' A more specific word, implying the absence of any profession, or education, or qualification, adapting them for theological teaching.*

* Ἀγράμματος, rude; ἰδιώτης, still more rude.—Beng.

'Took knowledge of.' Perhaps, 'Recognised.'

20.] 'We'—Emphatic pronoun.

21.] 'Finding nothing how they might punish them.' 'Finding no means of punishing them.' Scholefield.

25.] 'The heathen.' Literally, 'Nations.' No article. 'People.' 'Peoples.' So again in v. 27.

27.] 'Child.' 'Servant,' Alford. Trench also (Author. Vers. p. 108) would prefer the word 'servant' here, and in each passage of the Acts where a similar Greek phrase occurs. Jesus is announced by the same Gr. word in Is. xlii. 1. Sept.

CHAPTER V.

15.] 'Some.' Literally, 'Some one,' sing.

18.] 'Prison.' Same Gr. rendered 'hold' in iv. 3. Possibly two distinct words indicate a transfer from one place to another, as the Gr. for 'prison' in next verse is different.

30.] 'Whom ye slew and hanged on a tree.' 'Whom ye slew, hanging him on a tree.' Scholefield, in a note on the similar Greek in ch. x. 39, has proposed this amendment, which more literally corresponds with the fact that they slew him by crucifixion, or 'hanging him on a tree.'

'Took counsel.' 'Were counselling.'

39.] 'To fight against God.' 'Fighters against God.'

A single compound word. One similar occurs in Rom i. 30. Literally, 'God-haters.'

42.] 'Christ.' '*The* Christ.'

CHAPTER VI.

1.] 'Greeks.' 'Hellenists,' or 'Greek-speaking Jews.'* Not the same Gr. word as in ch. xiv. 1, &c.

2.] 'It is not reason.' Literally, 'It is not that which pleaseth,' 'us' being understood. Same word in John viii. 29, and rendered, 'things that please.'

3.] 'May appoint.' 'Will appoint.' Future tense.

CHAPTER VII.

7.] 'Serve;' implying the 'service of worship.' Same Gr. rightly rendered 'worship,' in v. 42.

17.] 'When.' Rather, 'as—in proportion as,' Alford.

19.] 'Live.' More specific, 'Be preserved alive,' Parkhurst.

20.] 'Exceeding fair.' Literally (with marg.), 'Fair to God.' See Jon. iii. 3. (marg.) Ps. lxxx. 10, do.

22.] 'Was learned.' Perhaps, rather (as pass.), was 'taught or instructed.' 'Learn,' however, had in the

* On this class of persons and their language, see Winer, Pt. I. sect. 111, note.

older English an active signification, and has so still in rustic phraseology. Richardson quotes from Drayton,

Who, till I *learned* him, had not known his might.

26.] 'He would have set them at one.' 'He set them at one,' Alford; adding, 'The work on Moses' part was complete.' Bengel alludes to the word as implying the 'force of gentleness.' The lit. Gr. is 'constrained them to peace.'

35.] 'Deliverer.' Literally, a 'Redeemer,' or 'Ransomer,' and so in a special manner typifying Christ. The word comes from the Gr. 'ransom.'

36.] 'After that he had shewed.' 'Shewing,' Scholefield. Lit., 'doing.'

37.] 'Like unto me.' Marg., more literal, 'As myself, or me.'

38.] 'Church.' 'Assembly,' Alford; adding, 'Probably the assembly held (Ex. xix.) for the promulgation of the law at Mount Sinai, not the church generally.'

40.] 'Wot.' We should now say 'know.'

44.] 'Fashion.' Rather, 'Figure.'* Same Gr. thus rendered in v. 43. The contrast comes out better thus.

45.] 'Which came after.' Marg. more literal, 'Having received.' 'Having inherited,' Alford.

'Jesus.' Rather, 'Joshua,' as should be also in Heb. iv. 8.

'Into their possession.' 'At (or in) their taking possession,' Alford.

* Corresponding word ἀντίτυπα, rendered 'figures' in Heb. ix. 22. See also 1 Pet. iii. 21.

46.] 'Desired.' 'Asked permission,' Alford. Same Gr. for Paul's asking letters, ch. ix. 2.

'Tabernacle.' 'Habitation.' Not the same Gr. as that rendered 'tabernacle' in vv. 43, 44. It was not David's object to find a 'tabernacle,' but an 'habitation,' i.e. 'temple.' See Scholefield.

51.] 'Resist.' Gr. very peculiar, as 'fall against.'

54.] 'Were cut.' See on ch. v. 33.

59.] 'God.' The insertion of this word is undesirable. Stephen is presented to us in the Gr. as 'calling on the Lord Jesus,'—saying to the Lord Jesus, 'Receive my spirit'—directly addressing Him.

CHAPTER VIII.

5.] 'Christ.' '*The* Christ.' The 'Anointed one.'

9.] 'Bewitched.' Perhaps too specific; rather, 'amazed,' 'perplexed.' The Gr. (rightly rendered 'bewitched' in Gal. iii. 1). is a different word. See on v. 13.

11.] 'Bewitched.' Note on v. 9 applies here also.

13.] 'Wondered.' The Gr. is the same word which is rendered 'bewitched' in vv. 9 and 11, and affords a fresh reason for attention to the exact meaning in those two instances. He who 'amazed' and perplexed others, was now 'amazed' himself.

26.] 'Which is desert.' Literally, 'It is desert.'

37.] 'Jesus Christ. '*The* Jesus Christ.'

CHAPTER IX.

2.] 'This way.' '*The* way,' as in marg., i.e. of 'salvation,' xvi. 17, 'of the Lord,' xviii. 25. Alford.*

5.] 'Pricks.' 'Goads' would perhaps be better, and bring up more readily the illustration of the oxen, as so often seen in the South of Europe, kicking against the goads of the drivers.†

22.] 'Increased.' 'Was increased.' The pass. should certainly be kept up, as telling the operation of God. 'Power' might be better than 'strength.'

26.] 'Was.' Literally, 'is;' more graphic.

29.] 'Greeks,' i.e. 'Hellenists.' See on ch. vi. 1.

36.] 'Disciple.' The Gr. has the advantage of expressing a 'female disciple.'

38.] 'Was there.' Literally, 'Is there;' more graphic —as in v. 26.

* Scholefield, on ch. xix. 9, has the following note on the expression 'the way:'—'I do not think our translators have got over the difficulty of this expression by rendering *this way, that way.* Comp. ix. 2, xxiv. 22, and v. 23 of the present chapter; and see on Matt. xv. 12. The term appears singular to us, but we must go back for it to the Old Testament, where it occurs in Ps. lxvii. 2—"That Thy way may be known upon earth;" a passage which I regret that the venerable compilers of our Liturgy have in some measure perverted in the beautiful prayer for all conditions of men, "That Thou wouldst be pleased to make Thy ways made known unto them." Perhaps, if our translators had in the first instance adhered to the literal rendering, *the way,* the apparent quaintness of it would long since have worn off.'

† The phrase was common among the Greek and Latin poets.

39.] 'Coats.' 'Strictly, a woollen shirt or smock worn next the body.' * Used for the garments both of men and women. The Bride in Song of Solomon (ch. v. 3) says, 'I have put off *my coat*. How shall I put it on?'

CHAPTER X.

1.] 'There was.' Literally, 'But there was.' This maintains the connection with the previous passage. Peter is still spoken of.

12.] 'All manner of four-footed beasts of the earth.' Literally, 'All the quadrupeds or four-footed beasts of the earth.'

28.] 'To keep company.' Stronger and more literally, 'To be joined or united to.'

37.] 'Word.' Rather, 'Matter,' the 'thing said,' Alford. Not the same Gr. as for 'word' in v. 36.

38.] 'Oppressed.' More specifically, 'Subdued, lorded and ruled over by one of power against them.'

39.] 'Whom they slew and hanged on a tree.' 'Whom they slew, hanging him on a tree,' as Scholefield. See on ch. v. 30.

CHAPTER XI.

14.] 'Whereby.' 'In which.'

17.] 'Who believed.' Scholefield prefers 'Upon our believing,' for two reasons: first, because our version would require the Gr. article, which is absent; secondly,

* Liddell and Scott.

from his considering it a reference to the time when the Holy Ghost was given them as an evidence or fruit of their believing.'

20.] 'Greeks.' 'Grecians or Hellenists.' See on ch. vi. 1.

26.] 'And the disciples were.' More literally, 'So that the disciples were called,' &c., Bengel. The sentence is continuous, and has no break, as in our version.

CHAPTER XII.

1.] 'Vex.' Stronger, 'To hurt;' as in xviii. 10. Same sense of persecution.

3.] 'Pleased.' Literally, 'Is pleasing to.'

4.] Easter.' 'The Passover.' Same Gr. word so rendered in every other instance. *

5.] 'Prayer was made,' &c. Marg. more literal, 'Intense or earnest prayer.' I omit the first adj. of the marginal reading, as the Gr. has only one. The same Gr. is applied to the prayer of Jesus in the Agony of the Garden: 'He prayed more earnestly,' Lu. xxii. 44.

7.] 'The.' Rather, '*An* angel.'

* Trench (Auth. Version, p. 49) observes that our translators have 'removed Easter from places out of number where in the earlier versions it had stood as the rendering of Πάσχα, substituting "the Passover" in its room. With all this they have suffered "Easter" in a single instance—at Acts xii. 4—to remain, sometimes, I am sure, to the perplexity of the English reader.'

9.] 'Was.' 'Is,' lit. and more graphic.

12.] 'Having considered the thing.' 'Having become aware of it,' Alford. Same Gr. verb thus rendered in xiv. 6. Scholefield prefers 'consider,' for both instances.

19.] 'To be put to death.' 'To be led or taken away,'—for death, however, being understood.

20.] 'The king's chamberlain.' Lit., as in marg., 'who was over the king's bed-chamber.'

23.] 'The.' Rather, '*An* angel.'

CHAPTER XIII.IX.

7.] 'Deputy.' 'Pro-consul.'

9.] 'Had.' 'Has.'

16.] 'Times.' 'Generations.'

18.] 'Suffered their manners in the wilderness.' A single Gr. compound word. Whether this is the correct reading has been much contested. So difficult was the point, in the view of our translators, that the margin will be found to contain quite a different meaning, as not impossible. Supposing our version correct, it may be observed, that although the Gr. for the subs. in compound is not the same word as that rendered 'manners' 1 Cor. xv. 33, still, in both cases, the idea is much more deep, ethical, and moral, than the term, in its common application to little more than mere externals, would suggest.

42.] 'Were gone.' Rather, 'Were going.'

CHAPTER XV.

8.] 'God, who knoweth the hearts.' In Gr. a single compound adjective: 'The heart-knowing, discerning God.'

26.] 'Hazarded.' Rather, 'Given up.' 'Martyrs in will,' Alford.

31.] 'Consolation.' Perhaps, 'Exhortation,' as in marg.

CHAPTER XVI.

12.] 'Chief.' Marg. 'First.' Perhaps more eligible, as signifying, not the chief, but the '*first*' in geographical proximity to Paul on his journey. Thessalonica was the chief city of that district. So Bengel and Alford.

22.] 'To beat them.' Same Gr. rendered 'with rods,' in 2 Cor. xi. 25, 'where this is referred to,' Scholefield.

25.] 'Sang praises to God.' The literal Gr. is very beautiful: They were 'singing or hymning God,' i.e. when the earthquake occurred.

34.] 'Set meat.' Literally, 'Set a table.'

37.] 'Openly.' Stronger, 'Publicly.'

CHAPTER XVII.

1.] 'A synagogue.' '*The* synagogue.'

3.] 'Christ.' 'The Christ,' i.e., 'of prophecy and expectation.'

4.] 'Consorted with.' Perhaps, 'Were added as by appointment.' The word is only used in this place.

5.] 'Lewd.' We should now rather say, 'bad.' So in regard to 'wicked lewdness,' xviii. 14. The Gr. does not involve that *special* character of impropriety which our translation, at the present day, would suggest. Strange as it may seem, there is no doubt that the English word has its origin from an implied inferiority of the lay to the clerical body. See Richardson's Dict. for the root of the expression.

'Of the baser sort.' Literally, 'Market-place men, standing ready to be hired for any purpose whatsoever,' Bengel.

9.] 'Of the other.' 'Of the rest.' 'The rendering is ambiguous,' Scholefield.

11.] 'Noble;' i.e. 'of a free ingenuous spirit.' *

16.] 'Wholly given to idolatry.' A single Gr. word. 'Full of idols,' marg. So Bengel.

19.] 'Areopagus.' 'Mars Hill; the highest court in Athens,' marg. So rendered in v. 22.

21.] 'Which were there.' 'Sojourning there.' Classical readers will remember their large number and peculiar name and condition at Athens.

* Of ar. 'ingenium liberale.'—*Grot. ad loc.*

'New thing.' Literally, 'Newer'—the very last, as it were.

22.] 'Too superstitious.' Trench (Author. Vers. p. 174) speaks of this word as erroneous, and 'much to be regretted.' He recommends 'religious' instead, not only as more correct, but also as agreeing with the spirit of Paul in avoiding needless offence, specially at the beginning of his address.

23.] 'Devotions.' Rather, 'gods that ye worship,' (marg.); or, 'objects of religious worship'—'temples, altars, statues,' &c., Alford.

24.] 'Is Lord of all.' Rather, 'Being Lord of all.'

26.] 'All nations of men.' Literally, 'Every nation of men.'

'Hath determined.' Literally, 'Having determined.'

27.] 'Feel after.' Same word often used for 'touch or feel,' or handle, as in Luke xxiv. 39, 1 John i. 1. Bengel observes, that the 'touch' is the lowest and humblest of the senses, and therefore appropriately applied to the vague and imperfect endeavours of the Gentiles.

30.] 'Winked at.' Literally, 'Overlooked.' The thought suggested by our expression is not in the Gr. word, which is more simple and general.

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CHAPTER XVIII.

5.] 'Christ.' Literally, 'The Christ.'

12.] 'And when Gallio was the deputy.' Rather, 'Gallio being the pro-consul.'

14.] 'Wicked lewdness.' Too specific. The idea conveyed by 'lewdness' is not in the original, any more than in the adj. of ch. xvii. 5. The meaning of the word has been considerably narrowed since the date of our version.

CHAPTER XIX.

2.] 'There be.' Scholefield considers that the words thus rendered, mean 'be given.' The same verb *is* thus translated in John vii. 39.

11.] 'Special.' Perhaps more accurately, with Alford, 'Miracles of no ordinary kind.'

13.] 'Vagabond.' Perhaps too strong. 'Who went about.'

18.] 'That believed.' Rather, 'Who had believed.'

23.] 'That way.' 'The way.' See ix. 2.

24.] 'For Diana.' Rather, 'Of,' Scholefield.

27.] 'Craft.' Lit., 'Part, or 'department,' Alford.

'Magnificence.' 'Greatness,' corresponding with Gr. adj. rendered 'great' just previously.

33.] 'Drew.' Rather, 'Thrust.' Scholefield.

35.] 'Town-clerk.' Wiclif's Version has 'Scribe.'

Tyndale introduces 'Toune Clarcke.' This has been adopted in the other versions, except that of Rheims, which re-introduces 'Scribe,' and this, no doubt, is the exact translation of the Greek. It conveys simply the idea of a scribe or recorder. Bengel has 'actuarius,' defined in Smith's Dict. of Gr. and Rom. Ant. 'a short-hand writer, who took down the speeches in the senate and public assemblies.' Thucydides, book vii. 10, speaks of a similar functionary at Athens. Probably, however, from the narrative in the Acts, the office was one of more real authority than the quotation thus made would denote—more, in reality, like that of the mayors in our own civic and provincial administration. Our town-clerks, as acting for them, have their own special power also.

'Worshipper.' Rather, 'The Temple-keeper,' as marg. This title of one at Ephesus is found on inscriptions.

'Of the image which fell down from Jupiter.' A single word, describing a relic without doubt famous in that day.

37.] 'Churches.' Rather, 'Temples.'*

38.] 'The law is open.' Rather, as in marg., 'The court-days are kept.'

39.] 'In a lawful,' &c. Rather, 'In the.'

* See, however, an interesting note in Trench (Author. Vers. p. 16), showing that the word 'church' was sometimes used by an earlier English writer for a 'heathen temple,' and for the 'Temple of the Jews.'

CHAPTER XX.

7.] 'Continued.' More literally, 'Extended,' implying at greater length than usual.

11.] 'Eaten.' Lit., 'Tasted.' Bengel considers that this was a 'fresh breaking of bread on the part of Paul now,' on setting out on his journey, and additional to that of the previous day mentioned at v. 7. Alford applies it to a meal. Pool leaves it uncertain.

18.] 'At all seasons.' Rather, perhaps, 'The whole time.'

23.] 'Witnesseth.' The preposition adds strength, and probably implies *continuance* in this testimony.

24.] 'None of these things move me.' Lit., 'I make account of nothing.' The grammatical peculiarity of the expression no doubt caused the paraphrase.

27.] 'Shunned.' Same Gr. on same subject rendered 'kept back' in v. 20.

CHAPTER XXI.

1.] 'Gotten from them.' This 'does not come up to the force of the original,' Alford. The Gr. implies 'being torn or drawn from them with difficulty,' and carries on the feelings suggested by vv. 37, 38 of the previous chapter.

4.] 'Disciples.' 'The disciples.' The article implies certain disciples in view—not found *unexpectedly*,

or merely by the way, as our version would suggest. It recognises their existence before.

13.] 'What mean ye,' &c. No cause to diminish from the strength of the original: 'What do ye, weeping and breaking my heart?'

15.] 'Took up our carriages.' A curious version to the English ear of this day. Alford gives for the right translation, 'having discharged our baggage'—'unpacked the baggage necessary for our journey to Jerusalem.'* There is another reading which would suggest 'putting up things.'

'We went.' 'We go.'

16.] 'Old,' not, I believe, in years, but as to time of conversion.

20.] 'Thousands.' Insufficient. The Gr. is 'myriads' or 'ten thousands,' and was definitively used for the number *ten thousand.*

21.] 'They are informed.' The Gr. implies not merely that such information has casually reached them, but that means and pains had been taken to inform them. Same Gr. verb so employed by the writer of this book in Luke i. 4, and rendered by the word 'instructed.' It appears again in v. 24.

* Trench (Author. Vers. p. 42) observes 'that "carriage" is a constant word in the English of the sixteenth and seventeenth centuries for baggage, being that which men carry, and not, as now, that which carries them. Nor can there be any doubt that it is employed by our translators here, as also in one or two other passages where it occurs in this sense: Judges xviii. 21; 1 Sam. xvii. 22.'

26.] 'An offering.' 'The offering,' i.e. appointed, Numb. vi. 13–17.

32.] 'Left beating of Paul.' Rather, 'Left off beating Paul.'

34.] 'Castle.' Alford explains the Gr. as 'the camp or barracks attached to the tower Antonia, or perhaps the tower itself: but the other is the more usual meaning.'

36.] 'Away with him.' The Gr. signifies 'to death.' See Gr. word of a similar character so employed and so rendered also in ch. xii. 19.

38.] 'That were murderers.' Perhaps 'that were' had better be left out. It strengthens an erroneous impression that all these men had actually committed murder. Rather it may be considered a name given to the men of a most abandoned character, ready to commit the act. 'Assassins,' 'cut-throats,' and such appellations are sometimes used thus in the ordinary language of all nations; and the Roman captain would not have been unlikely to speak in the strongest term of criminals among the Jews. The word is a Latin one Grecised, and is derived from *sica*, a dagger.

CHAPTER XXII.

3.] 'Zealous.' More specific and stronger, 'A zealot.' The name was given to certain strict observers and defenders of the Law. So used again, Gal. i. 14.

4.] 'This way.' Rather, 'This *the* way.' See on ix. 2.

5.] 'Estate of the elders.' Obscure. The Gr. is literally, 'The Presbytery,' or 'assembly of the elders.'

'Went.' 'Was going.' He had not reached Damascus, where the event now narrated by him took place.

23.] 'And cast off their clothes.' Rather, 'And threw up their garments,' Scholefield; adding, 'Not *cast them off*, but holding their loose garments in their hands, shook them and tossed them upward.' *

28.] 'Freedom.' Lit., 'Citizenship.' We might say, 'Freedom of the city.'

29.] 'Examined.' Not simply by word, but by 'putting to pain or torture,' by scourging or otherwise.

CHAPTER XXIII.

7.] 'Lived.' Gr. more specific. Same idea conveyed in Phil. iii. 20, by the Gr. rendered 'let your conversation be,' &c. It implies, that 'he had lived a true and loyal Jew—obeying, according to his conscience, that divine *citizenship*† of which he was a covenant-member,' Alford.

5.] 'Was.' Lit., 'Is.'

10.] 'Soldiers.' 'The force or troop.' See on v. 27.

27.] 'An army.' Much too large. Rather, 'The force or troop,' a well-known division under his

* Grotius would support our version: 'Ut expeditiores essent ad vim faciendum,' referring to ch. vii. 58.

† As I have excluded Greek from the body of these pages, I venture to put in this word for the original of the text and of Dean Alford's note, i.e. πολιτεία.

command, referred to in ch. xxi. 32, and in 10th v. of this chapter, where the same Gr. word is rendered 'soldiers,' which is here given as 'the army.' 'The soldiery' might suit.

CHAPTER XXIV.

2.] 'Very worthy deeds.' Gr. a single word, representing things happily and successfully carried on.' Tertullus grandly and oratorically uses it to please Felix by the notice of such things.*

5.] 'Pestilent fellow.' Gr. a single word: 'A plague, or pest.' It is found employed as in the text in Mac. xv. 3 (Bengel), and in Demosthenes. Vernacular English has the same expression.

'Ringleader.' Properly, 'the officer who stands on the right of the front rank, as leader of the force.' I see no reason for giving an English word here implying anything low and contemptuous, though in the word rendered 'pestilent fellow' such is evidently suggested.

13.] 'Prove the things.' Lit., 'Prove me—shew me—present me' (i.e. as guilty) 'of the things.' We have the latter expression for bringing a charge in certain courts.

18.] 'Whereupon.' Lit., 'In which things or engagements.' Alford has 'occupations.' The remainder of the verse is too vaguely rendered: 'They found me purified in the temple, not with crowd nor with tumult,

* Alford quotes Cicero's definition of the Gr. word (De Fin. iii. 7), 'quæ nos aut recta aut rectè facta dicamus.'

but some Jews from Asia,' &c. The meaning of St. Paul evidently refers to that which these latter persons did, though there may be grammatical difficulty in carrying on the sentence.

20.] 'Evil-doing.' I should prefer 'offence,' as against the law. Corresponding verb rendered 'If I be an offender,' in xxv. 11.

22.] 'That way.' 'The way,' i. e. of salvation. See on ix. 2.

25.] 'Felix trembled.' Lit., 'Felix, alarmed, or struck with fear, answered,' &c.

26.] 'Communed.' Present tense, 'Communes.'

27.] 'Shew.' Rather, 'Lay up,' for his own future benefit.

'A pleasure.' More literally, 'favours.' So a favour in xxv. 9.

CHAPTER XXV.

5.] 'Any wickedness.' Lit., 'anything,'—implying, of course, against the laws.

'Which are able.' Perhaps, 'Those in authority.'

9.] 'A pleasure.' A favour. See on xxiv. 27. Same subs. and verb.

11.] 'Deliver.' The Gr. more significant. It includes the idea of *favouring* them in the act. So as to the same word in v. 16.

'Be an offender.' See note on xxiv. 20.

19.] 'Superstition.' Rather, Religion. Alford remarks, that a word corresponding to our 'superstition'

would have been most unlikely here, as used by one of high rank and courteous demeanour addressing a high-born Jew.* See on ch. xvii. 22.

21.] 'Hearing.' More literally, 'Examination, cognizance.'

26.] 'My lord.' 'The lord'—the name recently given to the Roman emperor. Bengel.

CHAPTER XXVI.

3.] 'The Jews.' Literally, 'Jews.' No article.†

7.] 'Our twelve tribes.' A single word.

12.] 'Whereupon. Lit., 'In which things or engagements,' as in xxiv. 18.

14.] 'Pricks.' Rather, 'Goads.' See on ix. 5.

16.] 'Make.' Gr. more specific: 'To appoint or designate.'

18.] 'And turn them.' 'Rather, 'That they should turn;' being the same grammatical construction as that rightly rendered 'that they may receive,' in the same verse. So Scholefield.

20.] 'Shewed.' Rather, 'Declared, or told as a messenger.'

22.] 'Help of God.' Rather, 'The help.'

23.] 'Should suffer.' The Greek here is not the simple and ordinary verb, but an adjective derived

* See also Doddridge.

† See Trench (Author. Vers. p. 137) on the difference of meaning which the article, as here introduced or omitted, would convey.

from the verb 'to suffer.' It signifies that Christ should be 'one subject to suffering,'* or a 'suffering one.' We have thus a doctrinal and precious title of Christ.

'And that he should be the first,' &c. Scholefield would correct, 'And that he first, by his resurrection from the dead, should shew light,' &c.; adding, that it marks more clearly the reference to Ps. cxviii. 27, as a 'striking prediction of the resurrection.'

CHAPTER XXVII.

3.] 'Refresh himself.' Too vague: 'To obtain aid and care'—probably for the needs of the voyage.

9.] 'The fast.' 'The fast also.'

12.] 'Lieth.' Gr. 'Looking:' much preferred by Scholefield, as denoting the *aspect*, not the part of the island, where the haven was.

14.] 'Tempestuous.' More specific. Lit., 'Typhonic' —denoting a 'whirlwind' as attending it.

15.] 'Into.' 'Against,' Scholefield.

'We let her drive.' 'Giving up, we were driven along,' Alford.

16.] 'An island.' Literally, 'a small island, or islet.'

17.] 'Strake sail.' Alford has 'lowering the gear,' i.e. of the 'fair-weather sails,' &c.

19.] 'Tackling.' Gr. more general: 'the furniture, fittings, moveables in general.'

21.] 'Harm and loss.' Precisely the same Gr. words

* Lid. and Scott quote the 'passibilis' of Cicero.

rendered 'hurt and damage' in v. 10, and better retained, as that address is referred to.

22.] 'Loss.' Different Gr. from that just before translated. Here the distinction should have been retained. They *were* to suffer a *loss* of a certain kind, but not a 'destruction' or 'casting away' (the lit. Gr.) of life.

23.] 'Serve.' More specific, 'worship.'

29.] 'Rocks.' Literally, 'rough places.'

40.] 'And when they had taken up,' &c. 'And having cut the anchors, they let them go into the sea,' Scholefield.

44.] 'On broken pieces.' The lit. Gr. is—'On some of the things from the ship.'

'Escaped.' 'Were saved'—with a prep. implying the *completeness* of their preservation. It is better to give the force of the passive, as telling the agency of God.

CHAPTER XXVIII.

1.] 'Escaped.' 'Were saved,' as in ch. xxvii. 44.

2.] 'Barbarous people.' 'The foreigners.'

'Present,' i. e. 'which had come upon us.'

4.] 'Barbarians.' 'Foreigners.' Same Gr. as in v. 2.

'Escaped.' 'Saved.' Same Gr. as twice before. See on ch. xxvii. 44.

11.] 'Castor and Pollux.' These are meant, but the Gr. is simply one word, 'Dioscuri.'

13.] 'Fetched a compass.' More simply, 'Going round, or making a circuit.'

EPISTLE TO THE ROMANS.

CHAPTER I.

1.] 'Servant.' The Greek implies that the person spoken of is the complete, living property of another, more than the mere hired servant, who may depart at any moment, and in whom the owner has no permanent interest of possession. This is fully drawn out by Ellicott, Note on Phil. i. 1.

3.] 'Made.' Rather, 'Born.'

4.] 'Declared.' The Gr. translated 'Ordained' in Acts x. 42, and xvii. 31. Both passages concern the office of our Saviour, as ordained by the Father. There is a sense of 'defined appointment,' going beyond that of 'declaration' only, as commonly used. Bengel applies Ps. xi. 7.*

8.] 'Spoken of.' Rather, 'Announced,' 'preached,' or 'shewn.' The second is the most frequent translation. See Acts iv. 2, and elsewhere. In 1 Cor. ii. 1, it is 'declaring;' in Acts xvi. 17, 'shew;' and the same in 1 Cor. xi. 26, where, perhaps, the meaning corresponds most accurately with that of this verse.

9.] 'With my spirit.' Rather, 'In my spirit.'

* 'Quod Pater determinatissimè dixit.'

12.] 'With you.' Marg. has 'In you.' But this will scarce give the full effect of the prep. on the verb rendered 'comfort.' It implies a *fellowship* in the comfort besides that meaning which attends the expression 'in you.'

13.] 'Let.' We should now write 'hindered.'

18.] 'Hold.'* Rather, 'Restrain, withhold, repress.' Same word used with same sense in 2 Thess. xi. 6 and 7, but translated 'withhold' in verse 6, and 'letteth.'

19.] 'Is manifest' and 'shewed.' Same in Gr. Manifested would be better. The meaning of this verse will come out far more evidently by the mere transposition of the words. 'For the invisible things of Him, (namely) His eternal power and Godhead, are clearly seen from the creation of the world, being understood by the things that are made.'

21.] 'Became vain.' Pass. 'Were made vain.'

22.] 'Became fools.' Pass. 'Were made fools.'†

28.] 'Did not like.' Same word translated 1 Thess. ii. 4, 'We were allowed,' &c. Discernment and choice are implied. They did not 'discern' or 'choose' God as Him who was to be retained in their knowledge.

'Reprobate.' 'Unable to discern or choose right from wrong.' Same root as in the word 'did not like.' This suggests, or rather implies, a retributive judgment,

* The Wiclif, Tyndale, Cranmer, and Geneva Versions have 'withhold;' the Rheims, 'deteine;'—all, perhaps, better than the Authorized.

† Preserved in the Wiclif Version only: 'Thei weren made folis.'

—one in kind—one beginning even in this life, and of the most fearful kind.

31.] 'Without understanding.' 'Moral understanding,' Alford.

CHAPTER II.

4.] 'Not knowing.' The Gr. signifies a 'willing ignorance.' 'And rememberest not,' Tyndale's Vers. So the Genevan.*

9.] 'That doeth.' The compound preposition in the word describes 'intensity and continuance' in doing evil—'working it out.'

'Anguish.' Elsewhere translated 'distress,' as in ch. viii. 3, 2 Cor. vi. 4, &c. The Gr. implies being 'shut up in a strait.'

10.] 'Gentile.' Lit., 'the Greek,' but meaning all other nations.

15.] 'The mean while.' Rather, as in marg., 'Between themselves.' Alford has 'Among one another.'

18.] 'Instructed.'† The Gr. more special and forcible—'Taught accurately, as it were by word of mouth.'‡

* Jeremy Taylor, in his sermon on this text entitled 'Mercy and Divine Judgments,' renders it 'Thou considerest not,' &c.

† 'Quippe a primâ ætate edoctus ex lege.'—*Grot.*

‡ Parkhurst, quoting Luke i. 4, Acts xviii. 25, and this passage.

From it our word 'catechize' is derived. See Richardson's Dict.

22.] 'Commit sacrilege.' This is too general, and fails to bring out with sufficient distinctness the charge which the Apostle here makes against the Jew: 'Thou professest to abhor idols, and yet art so mastered by thy covetousness, that if opportunity offers, thou wilt not scruple to lay hands on these gold and silver abominations, and to make them thy own.' (See Chrysostom on the passage.) Read, 'Thou that abhorrest idols, dost thou rob temples?'*

27.] 'Judge.' Perhaps with the sense, 'Rise up in judgment against,' with the same meaning as Matt. xii. 41, 42.

CHAPTER III.

4.] 'God forbid.' More accurately, 'May it not be.' The name of God is not introduced. The same applies in verse 8, and, I believe, in all similar passages.

16.] 'Destruction,' i.e. by crushing, treading under foot. It is used for anything causing pain in the Gr. of the Sept. translation, as in Job ix. 17: 'He *breaketh* me with a tempest.'

25.] 'Remission.' The Gr. is not precisely the same word as that usually translated 'remission.' The more definite view of God's passing them by is expressed. The subject is fully treated in Trench's note on the Author. Vers. p. 106. Alford has 'overlooking.'

* Trench, Auth. Version, p. 176.

CHAPTER IV.

2.] 'Works.' In the theological sense of 'works for justification.' *

3.] 'Counted.' 'The Gr. word occurs eleven times in this chapter. We may say that it is the key-word to St. Paul's argument throughout, being everywhere employed most strictly in the same, and that a technical and theological, sense. But our translators have no fixed rule of rendering it. Twice they render it "count" (vv. 3, 5); six times "impute" (vv. 6, 8, 11, 22, 23, 24), and three times "reckon" (vv. 4, 9, 10); while at Gal. iii. 6 they introduce a fourth rendering, "account." Let the student read this chapter, employing everywhere "reckon," or, which would be better, everywhere "impute," and observe how much of clearness and precision St. Paul's argument would, in this way, acquire.'†

20.] 'Was strong.' Rather, 'Was strengthened,' 'was empowered;' the passive verb being employed, to tell

* So ἐργάζεσθαι, ch. iv. 4. There are many of a similar kind and of frequent occurrence in the Epistles, e.g. δικαιοσύνη, οἱ κλητοὶ, οἱ ἐκλεκτοὶ, οἰκοδομή and οἰκοδομεῖν, in a figurative sense, ὁ σαρκικός, &c. &c. Winer observes that the 'New Testament writers employed many words and phrases as technical religious expressions, and that it would be otherwise impossible to treat of those scriptural truths, which, being entirely new, required new phraseology to express them.'—Grammar of New Test. Diction. Part I. sect. iii. 3.

† Trench, Auth. Vers. p. 90.

that God strengthened, empowered him.* Same Gr. rightly translated in Heb. xi. 34. It should be observed that the word 'able' in the next verse is an adjective from the same root as the verb here used.

24.] 'If we. believe.' Rather, 'Who believe,' Scholefield.

CHAPTER V.

1.] 'Being justified.' Lit., 'Having been justified,' Alford, pointing it out as a past act of grace.

2.] 'Rejoice.' Rather, 'Glory.'† Same Gr. word thus rendered in the next verse.

7.] 'A good.' 'The good.' Winer considers that the article indicates one who had been a benefactor: Part III. sect. xviii. 8.

11.] 'We also joy.' Again, rather 'glory.' Same Gr. word as in second and third verses.

'Atonement.' Rather, 'Reconciliation.'‡ Cognate substantive with the verb, 'being reconciled,' in 10th verse.

13.] 'Until the law.' Scholefield prefers 'During

* Preserved by Tyndale, 'Was made strong in the faith.' So in the Geneva Version also. In that of Rheims, 'Was strengthened in faith.'

† 'Han glorie,' Wiclif's translation. So that of Rheims: 'Glorie in the hope.' Tyndale introduced the erroneous word 'rejoice,' which has been kept up in the versions of Cranmer, Geneva, and Authorized.

‡ So Wiclif: 'Recouncellynge.'

the law'—under the time of the law. See his argument.

15.] 'One' and 'many.' Rather, 'The one and the many.' Two articles are omitted here. Bentley has an able note, correcting our version here, and showing the need of so doing, quoted at full by Trench (Auth. Vers. pp. 135–6). Bentley [as before], 'If through the offence of *the one* (that is, Adam) *the many* have died, much more "the grace of God by *the one* man hath abounded to *the many*."' See also Alford.

19.] 'Were made.' Lit., 'Constituted.' God's appointment signified in the word, which is not simply and barely 'made.' Parkhurst remarks on the expression here: 'To be constituted sinners is to be treated as such, by becoming subject to death; to be constituted righteous is to be admitted to a reward, as righteous.'

CHAPTER VI.

2.] 'God forbid.' 'May it not be

4.] 'Are buried.' Rather, 'Have been buried.' See on ch. iii. 4. Observe also that the Gr. has the past tense in the words respectively rendered, 'were baptized' (v. 3), 'are buried' (v. 4), 'have been planted' (v. 5), 'is crucified' (v. 6), 'is freed' (v. 7). There are many variations in the English version, which has the past and present, indiscriminately.

6.] 'Serve.' Lit., 'Be in slavery to.'

15.] 'God forbid.' See on ch. iii. 4.

16.] 'Servants.' The Gr. means 'bought or born slaves.' So also in the next verse. For the *favourable* meaning of the word see ch. i. 1, and the second word 'servants' in the 19th verse; also the corresponding verb of 20th verse.

17.] 'Which was delivered you.' The marginal version is the correct one, 'Whereto ye were delivered.' 'Ye were.' Scholefield thinks that 'whereas ye were' might be legitimately employed. Perhaps, however, the accuracy and boldness of our present translation is better. To pervert it must, indeed, be *wilful* ignorance, and thoroughly antinomian.

19.] 'Iniquity.' More accurately 'lawlessness' in both instances.

CHAPTER VII.

6.] 'Delivered.' Same Gr. word translated 'loosed' in v. 2. The force of the argument would be better maintained by its repetition.

7.] 'God forbid.' 'May it not be.' See on ch. iii. 4.

'Covet.' 'Lust' better—as the verb is the same with the subs. so rendered. At all events, whatever expression is used, the English verb and subs. should correspond.

15 to 21.] The word 'do' occurs very frequently in these verses, and once the word 'perform.' The Gr. word thus rendered varies much. It is the same for the first 'do' in v. 15, and for 'do' in 17th, 18th, and 20th verses;* another for the second 'do' in 15th and 19th; and another for the third 'do' in the 15th, for the only 'do' in 16th, and for the first 'do' in 19th, 20th, and 21st, respectively. I have not yet seen any endeavour to account for the variation in the original, but consider that it might not be beyond the reach of biblical scholarship and experience. At all events, in a passage of such doctrinal importance the point seems to me well worth attention.

CHAPTER VIII.

1.] 'Who walk not.' Lit., 'Not walking.' Hammond prefers this, as denoting this walk to be a consequence of their not being under condemnation.

3.] 'In the likeness of sinful flesh.' Lit., 'In the likeness of the flesh of sin.'†

4.] 'Righteousness.' Not the same word usually rendered thus. Rather, the 'right,' the requirement, the decree.‡

6.] 'To be carnally-minded.' There has evidently

* The same Gr. is 'perform' in the second verse.

† Preserved in Wiclif's translation—'God sente his Sonne in to the likenesse of fleische of synne'; and in that of Rheims—'in the similitude of the flesh of sinne.'

‡ Bengel, 'jus.' Parkhurst notes the word as 'used of God's laws.'

been a great difficulty to translators and expositors in rendering the original. The margin has 'the minding of the flesh.' The 9th Article of our Church speaks of it as 'a phrase' which some do expound, the wisdom; some, sensuality; some, the affection; some, the desire of the flesh.' There is precisely the same difficulty in the opposite expression of this verse, 'to be spiritually minded,' which is given in the margin, the 'minding of the Spirit.' It would be mere presumption to attempt any absolute settlement of the fit English phrase, when the difficulty of so doing appears thus evident. There is much variation in our six chief English versions. The Gr. words represented by our expressions 'mind,' 'minded,' &c., have more of a moral and less of a merely *intellectual* signification than is usually given to them in English.

9.] 'Any man.' Lit., 'any *one*—man, woman, or child.'

13.] 'Ye shall die.' 'Ye are about to die,' two words.

15.] 'Receive not.'

16.] 'Have not received.' Rather, 'Received not.'

'Mortify.' Lit., 'Kill or slay.' Same word for killing the body in v. 36. 'Mortify' is again used in Col. iii. 5, as the translation of another Gr. word for to 'kill.'

17.] 'Together.' Perhaps better, 'With him,' the same compound being used as that so rendered in the preceding clause on suffering 'with him.'

19.] 'Creature.' Whether 'creature' or 'creation' is used here, being the same Gr., it should be the same English in vv. 21 and 22.

21.] 'The glorious liberty of the children of God.' 'This not merely comes short of, but expresses something very different from, "the liberty of the glory of the children of God."' (See Alford on the passage.) 'Doubtless, the accumulated genitives are in this place awkward to deal with; it was probably to avoid them that the translation assumed its present shape; but still, when higher interests are at stake, such awkwardness must be endured, and elsewhere our translators have not shrunk from it, as in Rev. xvi. 19: 'The cup of the wine of the fierceness of His wrath.'*

23.] 'They.' Not in the Gr. Rather, 'It,' 'the creation.'

26.] 'Helpeth.' A word of remarkable force in the original, telling of 'intimate union and assistance in difficulty.' The metaphor is taken from one laying hold of another's burden, and helping him to bear it when unable himself.

'Maketh intercession.' Again, a composite Gr. word of special power and significance: 'To make direct application for another, to intercede for,'† to act as an advocate or mediator in his behalf.

35.] 'Christ.' 'The Christ,' i. e. of prophecy.

CHAPTER IX.

5.] 'Who is.' Lit., 'Being or existing.'

* Trench, Auth. Vers. p. 81.

† Parkhurst. Grotius writes on the word, 'Est advocatorum, qui clientibus desideria dictant. Id autem Spiritui Sancto ideo tribuitur, quia preces ad Deum nobis dictat.'

6.] 'Taken none effect.' Lit., 'Fallen down, as it were, to the ground.'*

12.] 'The elder shall serve the younger.' Lit., 'The greater shall serve the less.'

14.] 'God forbid.' 'May it not be.' See on iii. 4.

15.] 'Will have,' &c. The second 'will have mercy' and the second 'will have compassion' are both in the present tense.

19.] 'Hath resisted.' 'Resists,' Alford.

20.] 'Formed'—as by a potter.

27.] 'A remnant.' Rather, '*The* remnant.'

CHAPTER X.

15.] Same Gr. repeated for preaching 'the gospel of peace,' and preaching 'good things.'

19.] 'By.' Twice 'Against,' Revision of the Five Clergymen.†

CHAPTER XI.

1.] 'God forbid.' 'May it not be.' See on iii. 4.

2.] 'Of Elias.' 'In,' as marg.: 'In the history of Elias—in that portion of the Scripture which tells of

* Pindar has the expression, Χαμαιπετὲς ἔπος, Pyth. vi. 37. Alford quotes the Latin 'excidit,' with the same meaning.

† Winer quotes this passage on the force of the preposition ἐπὶ with a dat., and gives 'over,' 'on account of,' 'at,' as its meaning, when used of the object after verbs denoting an emotion, as θαυμάζειν, ἀγαλλιᾶν, πενθεῖν, λυπεῖσθαι, ὀργίζεσθαι, μεταμοεῖν: Part III. sect. 48.

him.' So Revision of the Five Clergymen. See also Trench, Author. Vers. p. 174. So also Alford.

7.] 'Blinded.' Should be 'Hardened,' as in marg.

11.] The second 'fall' ought to be 'stumbling,' the Gr. with the verb so used being a substantive corresponding.

12.] 'Fall.' Rather, 'Stumbling,' as in preceding verse.

22.] 'Severity.' Rather, 'Severance or cutting off.'

35.] 'Given' and 'recompensed.' Same Gr. verb repeated, but with altered preposition.

36.] 'Glory.' '*The* glory,' i.e. pre-eminently. So ch. xvi. 27. See 1 Cor. iv. 5, note. So Rev. iv. 11.

CHAPTER XII.

1.] 'Reasonable.' Not that offered merely in the animal sacrifice.

2.] 'Prove.' Not as some problem or intellectual question, but in practice and conduct.*

6.] 'Proportion.' 'Measure' of faith given—so as not to prophesy beyond it, or according to the flesh.

9.] 'Abhor and cleave.' Participles, but same meaning as that of our version.

11.] 'Business.' Rather, 'Diligence,' the *usual* translation of the word, as in v. 8 of this ch., in 2 Cor. viii. 7, Heb. vi. 11, 2 Pet. i. 5, Jude iii.

* Luke xiv. 19 has, to prove and try oxen—to see whether they will bear the yoke and draw.—Leigh, Crit. Sac.

16.] 'Condescend to men of low estate:' or, 'Be contented with lowly things.' See marg. In their Revis. the Five Clergymen (Pref. p. xvii.) say, 'We had much difficulty in this phrase, and are not entirely satisfied with our version'—viz. 'Inclining unto the things that be lowly.'

CHAPTER XIII.

2.] 'Damnation.' Rather, 'Condemnation.' As elsewhere in our version, the word 'damnation' conveys to our ear a stronger sense than that here expressed. The same will apply to 1 Cor. xi. 29.

11.] 'And that.' Rather, 'this.' 'Do this,' Scholefield.

'High time.' Rather, and more simply, 'The time or the hour.'

CHAPTER XIV.

1.] 'Him that is weak.' 'But him,' &c. This gives the connection derived from the subject of love or charity in the preceding chapter, v. 10, &c.

4.] 'Shall be holden up.' Rather, 'And he shall be made to stand.' 'One idea runs through the verse.' Scholefield.

23.] 'Of.' Lit. 'From,' denoting result of faith.

CHAPTER XV.

4.] 'Comfort.' 'Consolation' would be better, or to have the word 'comfort' repeated in the next verse. The 'patience and comfort of the Scriptures' is derived from the 'God of patience and *comfort*;' for so one willingly would have read it; and not 'consolation,' as it now stands, causing a slight obscuration of the connection between the 'comfort' and 'God, the Author of the comfort.'*

11.] 'People.' Plur. 'Peoples.'

12.] 'Trust.' 'Hope.' In the next verse it is 'the God of all hope.' Just the same train of observation as that made on vv. 4 and 5 would apply here. Tyndale's Version is correct: 'And heathen men schaln hope in hym.' Also the Rheims: 'In him the Gentils shal hope.'

16.] 'Minister.' The word used here is taken from the office of one ministering at his public functions. So used in Sept. The Five Clerg. add, 'as a priest.'

19.] 'Through mighty signs.' More accurately, 'In the power of mighty signs,' same word being used which appears in the next clause of the sentence, and rendered 'power.'

20.] 'Strived.' The word implies 'loving it as an

* Trench, Auth. Vers. p. 95. The Revs. of the Five Clergymen has '*the* comfort,' illustrated by a note in the Preface, p. xix. The addition of the articles seems to add both correctness and clearness; for 'the patience,' as well as 'the comfort' intended, are those that are to be found in the Old Testament Scriptures.

honour—making it the object of ambition, and, therefore, so *striving*.' Besides, for the more accurate and grammatical translation, it would be better to omit the 'yea,' place a comma at the end of the 19th verse, and go on thus: 'So striving,' &c. See Scholefield on the 20th verse. The same verb is translated 'labour' in 2 Cor. v. 9, and 'study' in 1 Thess. iv. 11; but in neither case does its full significance appear.

24.] 'With your company.' Lit., 'With you;' of deeper, and though more brief, yet more extended meaning, and in full accordance not only with the strength of St. Paul's feelings towards the saints, but with his mode of giving them utterance.

31.] Rather, as in marg., 'Disobedient.'

CHAPTER XVI.

9.] 'Urbane.' 'Rather, Urbanus.' 'Urbane is liable to be mistaken for the name of a female.'—Scholefield.

18.] 'Good words and fair speeches.' Two compound words are used here, of which Bengel says that the one means self-praise, the other flattery of those addressed.* Tyndale's Version is, 'With swete preachinges and flatteringe words;' the Geneva, 'Fayre speeche and flattering.'

23.] 'Quartus, a brother.' Rather, 'the brother,' —Scholefield. Attending to the article, he says, 'If

* 1. De se pollicendo. 2. De vobis laudando et assentando.

Quartus had been only *a* brother, one unknown to the Romans, why should he salute them?'

'Chamberlain.' The Gr. implies 'stewardship' and 'administration,' probably of pecuniary expenditure. Wiclif's Version has 'Tresorer;' Tyndale's, 'Chamberlayne,' which has been kept up since, except in the Rheims, which has 'Cofferer.'* Johnson, as one explanation of the term, has 'a receiver of rents and revenues; as chamberlain of the Exchequer, of Chester, of the City of London.'

27.] 'Glory.' 'The glory.' See ch. xi. 36.

* The office was probably that of the 'præfectus ærarius' under the Roman rule.

THE FIRST EPISTLE TO THE CORINTHIANS.

CHAPTER I.

1.] 'Even as.' 'According as,' Revision of Five Clergymen.

4.] 'By.' 'In.'

6.] 'Christ.' '*The* Christ,' indicating the 'testimony of Jesus,' as the Messiah, or the Christ of prophecy.

7.] 'Coming.' 'Revelation,' as in marg.

8.] 'Unblameable.' Lit. 'Free from charge.' The coresponding verb is rendered, 'Who shall say anything to the *charge*,' &c., in Rom. viii. 33.

10 & 12.] 'Now.' 'But' or 'And' would be better. So also in ch. iii. 12. 'Now' would suggest new matter. It is not so. See Scholefield.

13.] 'In.' Rather, 'Into.'

18.] 'Preaching.' Lit. 'Word.'

19.] 'Prudent.' Rather, 'Understanding ones' (with the Five Clergymen), 'to preserve the repetition of the same word in the original.'

21.] 'Preaching.' '*The* preaching'—the message of the gospel.

26.] 'Ye see.' 'Consider,' Imp. mood. Five Clerg.

CHAPTER II.

5.] Stand. Lit. 'Be.' 'Consist in.'

14.] 'Discerned.' Either the word 'judgeth' should be used, or the verb 'discern' repeated twice instead of 'judgeth' in the next verse. The Gr. is the same throughout.

15.] 'Judgeth.' See on v. 14.

CHAPTER III.

12.] 'Now.' Rather, 'But.' 'The common translation, whatever may have been the reason for adopting it, injures the perspicuity of the argument, which requires an opposition between this verse and the preceding.'—Scholefield.

15.] 'Burned.' 'Burnt up,' according to prep.

'By fire.' Rather, 'Through fire,' having placed himself in a state of jeopardy which he has scarcely escaped.

17.] 'Defile.' Marginal reading, 'Destroy,' is the correct one. Same Gr. word as that for 'Destroy,' immediately following.*

* See Trench, Auth. Vers. p. 93. According to Bengel, the 'ye' of v. 16 means the whole body of the Church (vos universi); and the 'destruction' of v. 17 means, by their schisms, &c. (per schismata, ex mundi sapientiâ).

CHAPTER IV.

3.] 'Judgment.' The Gr. is 'day,' as in margin. The Apostle appears to contrast man's 'day' of judging or judgment—i. e. the present time—with God's 'day' of future judgment.*

4. 'I know nothing by myself.' If '*by*' is retained, it must be understood as '*against*' or '*of*.' 'Examples of *by* thus used, with the power of our modern "against," are not common even in our early literature, but from time to time occur. Thus, in Foxe's "Book of Martyrs," an inquisitor addresses a poor woman, whom he is examining, "Thou hast spoken evil words *by* the Queen;" and she answers, "No man living upon earth can prove such things *by* me."' † Alford quotes to the same purpose Ps. xv. 4, Prayer-Book Version: 'He that setteth not by himself,'—i. e. is not wise in his own conceit. Occasionally we hear of a person 'doing well *by* another,' i. e. in regard to another, though the expression is not graceful or refined.

5.] 'Praise.' '*The* praise,' i. e. that is due to Him.‡

6.] 'Not to think of men,' &c. 'Not to be wise above that is written.' See Scholefield.

8.] 'Ye have reigned.' This is a past tense; but so

* 'Sic appellat in antitheto ad diem Domini.'—Bengel.

† Trench, Auth. Vers. p. 43.

‡ Winer, Part III. sect. xviii. 2. So also as to '*the* glory,' Rom. xi. 36. and Rev. iv. 11

are those of the two previous verbs. It seems to me that the Five Clergymen are right in translating it 'reign'—at all events, if the present is retained in the two other words.

16.] 'Be.' More accurately, 'become.'

17.] 'Which be' might be omitted.

CHAPTER V.

1.] 'Is not so much,' &c. 'Is not named even among the Gentiles,' Scholefield.

7.] 'Is sacrificed.' Rather, '*was*.'

9 & 11.] 'Wrote and written' are the same Gr. word and tense. Scholefield considers that in each verse they refer to the present Epistle, and that 'now' implies no contrast of time between a first and second Epistle, but is rather used as maintaining the argument. It is not 'an Epistle,' but '*the* Epistle,' a special one being referred to.

CHAPTER VI.

4.] 'Least esteemed.' Gr. perhaps even of still stronger depreciation.

9.] 'Unrighteous.' 'Doers of wrong,' Five Clergymen; thus sustaining the correspondence of the Greek adj. with the Greek verb 'do wrong,' of v. 8.

11.] 'Ye are washed,' &c. 'Ye were washed, ye were sanctified,' &c.

20.] 'Ye are bought.' Rather, 'Ye were.'

CHAPTER VII.

5.] 'Give yourselves to,' &c. 'Have leisure, time for,' &c.

7.] 'Proper,' i. e. 'his own proper.'

10.] 'Depart.' More literally, 'Be separated.' Same in next verse.

13.] 'Leave.' Lit. 'Put away.' Same Gr. as in the two preceding verses.

15.] 'To peace.' 'In peace,' as marg.

19.] 'But the keeping,' &c. At the end of the verse something like 'is everything' must be understood.

29.] 'Short.' A pass. part. 'Shortened, contracted, closed in,' implying God's act in the matter.

32.] 'Carefulness.' 'Anxiety.' See on Matt. vi. 25.

CHAPTER VIII.

1.] 'Charity.' 'Love.'

6.] 'In.' 'For.' Marg., 'For His purposes and glory by us.'

10.] 'Emboldened.' Same Gr., though with an opposite sense, as 'edifieth,' in v. 1. The idea of 'building up, strengthening, fixing in a purpose, bad or good,' is conveyed.*

12.] 'Wound.' Lit. 'Beat.' Gr. used metaphorically for 'distressing.' So Hom. Il. ii. 125; Lid. and Scott.

* Alford quotes Calvin's expression on the passage: 'ruinosa ædificatio.'

CHAPTER IX.

4.] 'Power.' 'Privilege,' marg.

5.] 'A sister, a wife.' This, probably, does not signify a sister *or* a wife, as from the punctuation would appear in our version, but a 'sister wife,' i.e. 'one who is both a believer, and married to the preacher.' The point, however, is contested.

17.] 'Dispensation.' 'Stewardship,' Scholefield. So rendered Luke xvi. 3. See also 1 Pet. iv. 10.

26, 27.] The Gr. in these verses is most striking and peculiar. From 'fight I' (the expression being drawn from combatants with the fist) to the end the metaphor taken from one beating and overcoming another in a pugilistic combat is studiously kept up.*

'Castaway.' 'Reprobate.' Same Gr. as in Rom. i. 27, 2 Cor. xiii. 5, &c. In Heb. vi. 8, it is 'Rejected.'

CHAPTER X.

5.] 'With many of them.' 'With the most of them,' Scholefield.

9.] 'Tempted.' See on Matt. iv.

11.] 'Ensamples.' No reason why the previous and ordinary 'examples' of verse 6 should not be repeated. The Gr. is 'type.'

13.] 'A way to escape.' Lit. 'the escape.'

17.] '*And* one body.' The italic 'and' better

* Alford draws out all these very fully and forcibly.

omitted. 'One bread, one body,' more emphatic. See Ephes. iv. 4–6.

30.] 'By grace.' 'Thankfully'* preferred by Five Clergymen—following the margin.

CHAPTER XI.

1.] 'Be.' 'Become,' as in iv. 16.

2.] 'Ordinances.' More specific, 'Traditions,' as in marg. So rendered in 2 Thess. ii. 15. The abuse of the word 'tradition,' specially in the Romish Church, may have rendered the word unpopular, but this is no doubt the true rendering. Alford defines them 'the apostolic maxims of faith and practice, delivered either orally or in writing.'

23.] 'Have received.' 'Received,' Scholefield.

25.] 'In remembrance.' 'For the remembrance.'

28.] 'Examine.' Stronger, 'Put him himself to the proof.'

29.] 'Damnation.' Rather, 'Condemnation, or judgment,' as margin. The word rendered 'discerning' corresponds with it, and is again used in v. 31, being there rendered 'judge.' See on verse 32.

32.] 'Judge.' The Gr. through prepositions, varies in the three places of this and the preceding verse, rendered 'judge,' 'judged,' and 'condemned.' The first means to 'judge thoroughly,' the second simply 'to judge,' the third to 'condemn,' as rendered.

* Χάριτι. A dat. of manner.

CHAPTER XII.

2.] 'These.' Not in the Greek. It is 'the.'

'Were led.' 'Might be led,' Five Clergymen.*

4.] 'Diversities.' Same Gr. word as 'differences' in the next verse, and as 'diversities' in the 6th. No cause to vary it.

6.] 'Operations.' Perhaps, 'Workings,' which corresponds with Gr. verb 'worketh;' and this relationship is preserved in vv. 10 and 11. In the former, the same word here rendered 'operations' is 'working;' and the Gr. verb for 'worketh' corresponds also.

7.] 'Every man.' Lit. 'each.'

18.] 'Every.' 'Each.'

31.] 'Covet earnestly.' Same Gr. verb rendered 'covet' without 'earnestly' in ch. xiv. 39. No cause for the difference.

CHAPTER XIII.

1.] 'Charity.' Rather, 'Love.' The use of the word 'charity' here and in sundry other places is purely arbitrary, and not sanctioned by any change of the original word from that usually rendered 'love.' I believe that the employment of 'charity,' as specially confined to alms-giving, is unknown in the Scriptures, though so common in ordinary language.

3.] 'Bestow.' A Gr. word of peculiar meaning.

* So as to give the force of the particle ἄν.

'To put into the mouth; to divide, as it were, into mouthfuls.'*

4.] 'Vaunteth not itself.' A very rare and difficult word, only occurring here. A critic of note has said that it implies 'vaunting oneself in words,' as the next word denotes 'pride or elation of mind.'†

7.] 'Beareth all things.' I may be allowed to quote here from my own exposition of this chapter.‡

'The original word, from which "beareth" is translated, does not merely mean to suffer or endure with patience and equanimity. That idea has already been expressed in the fourth verse, where it is said of "charity" that it suffereth long. As we may expect from the richness and fulness of Scripture, a new idea is found here. In the word "beareth" a beautiful element of charity is found. The idea is taken from a vessel holding all the liquid, or other contents put into it, without overflowing, without casting them out and exposing them, as things which it will not retain. So it is with charity or love. It may meet with unkindness, ingratitude, and faults of every description; but "it covereth a multitude of sins," as St. Peter quotes from the language of Solomon, who saith in one place, "Love covereth all things," and in another, "He that covereth a transgression seeketh love."'§

* Parkhurst's Lex. The word is one of considerable difficulty. See Preface of Five Clergymen.

† Wolfius, quoted by Parkhurst.

‡ Portrait of Charity, Theol. Works, vol. iii. p. 79.

§ Prov. x. 12 and xvii. 9. See also Alford's note on στέγει, 1 Cor. ix. 12.

8.] 'Vanish away.' 'Fail.' Same Gr. as that so rendered just before.

11.] 'Thought.' More specific, 'Reasoned,' as in marg.

12.] 'Through a glass.' '*In* or *by* a mirror' would more accurately convey the idea. It is that of seeing things reflected from a mirror—not accurately and exactly reflecting them like our looking-glasses, but obscurely and indistinctly, like the brazen * or metallic mirrors of the ancients. Anything like modern looking-glass, with its back of quicksilver, was, I believe, unknown to them; but inattention to this fact would quite spoil the aptness of the metaphor. As from a polished surface some likeness of an object is returned, though faintly and imperfectly, so as yet we do not behold those very things which God has prepared for us, but receive them as reflected on our faith.†

'Darkly.' This does not accurately express the original. The Gr. is 'in an enigma.' The six chief English versions give little help on the subject. Perhaps the 'in a darke speaking' of Tyndale, Cranmer, and the Genevan are the best renderings.‡ So David,

* See Ex. xxxviii. 8, where we hear of 'looking-glasses,' or more correctly in the margin, 'brazen glasses.' I remember to have seen such mirrors in the Museum at Naples, taken from the ruins of Pompeii.

† See a full and interesting note on the subject in Trench's Auth. Vers. p. 158.

‡ This corresponds with Bengel's apposite and beautiful note: 'Quod visui est speculum, id auditui est *ænigma*, cui lingua inservit.'

'I will open my mouth in parables; I will utter dark sayings of old.' *

12.] 'Know.' In the second and third instances, 'Know fully.' These two examples of 'know,' in the Gr., have a preposition (not in the first) which conveys the idea of 'accurate or, perhaps, additional knowledge.' See Preface of Five Clergymen; also Trench, Auth. Vers. p. 27, quoting Culverwell on the Perfection of our Knowledge in a Future State.

CHAPTER XIV.

1.] 'Desire.' Scarcely strong enough. 'Zealously desire.' The Gr. for being 'zealous of,' v. 12, points out the reference to this verse, and also to ch. xii. 31.

10.] 'Without signification.' Lit., 'Voiceless.' An adj. corresponding with the Gr. subs. for 'voices' in this verse.

11.] 'A barbarian.' The lit. translation. It means, however simply, a 'foreigner.' So 'the barbarous people shewed us no little kindness,' Acts xxviii. 2.

16.] 'Unlearned:' i.e. in the particular tongue spoken at the time, Bengel. Or, perhaps, 'one not in office'—'an ordinary hearer.'

20.] 'Men.' 'Perfect, or of a ripe age.' The first is the literal Gr.

29.] 'Other.' 'Others,' or 'The rest,' plur.

30.] 'That sitteth by.' Simply, 'Sitting;' more

* Ps. lxxviii. 2.

accurate, and, perhaps, indicating that the prophets who spoke, had risen so to do.

CHAPTER XV.

2.] 'What.' Marg., more accurate, 'By what speech' or 'word.'

3.] 'First of all.' 'In things of first importance, which should first be taught,' Bengel.

4.] 'Rose again.' The Gr. form implies 'has been raised and so continues.'

10.] 'His grace which was bestowed upon me.' 'Grace towards me.'

17.] 'Raised.' Same Greek as in v. 14. Whether 'is risen' or 'raised' might be best, the same English word should be kept up.

19.] 'We are,' &c. Lit., 'We are *more* pitiable than all, or any men.' The comp. is rightly kept up in Tyndale and the Rheims Version.

23.] 'Every one.' 'Each one,' Scholefield.

24.] 'Put down.' Same Gr. as that rendered 'destroyed' in v. 26. 'Abolish or bring to naught' is, perhaps, a more exact grammatical meaning than either.

26.] 'Destroyed.' See on v. 24.

28.] 'Subdued.' Same Gr. as that five times rendered 'put under' in this and the preceding verse.

29.] 'For the dead.' A most difficult and contested passage. Perhaps, 'On account of the dead;' 'In the

name of the dead,' i.e. Christ. The Apostle is arguing to prove that Jesus is risen and alive. 'What would be the object of baptizing in the name or for the dead?'—signifying one who is dead. It is, of course, the plural which has caused the chief difficulty in receiving such an interpretation; but I believe every language has the same idiom. We put up a tomb in honour of one single person, and would naturally say, 'We thus honour the dead,' using the word in a plural sense, though with reference only to one single person; and if we choose to translate our words into another language, we should give the plural adjective. Whitby's paraphrase is, 'For that Jesus, who, according to their doctrine, must be still dead.'*

30.] 'We,'—the emphatic pronoun.

31.] 'Your.' 'Some read *our*,' marg. It seems to correspond more with the remainder of the verse.† But, at the same time, the ordinary translation gives the force of a rejoicing, mutually felt by each party.

32.] 'After the manner of men.' Lit., 'According

* After all, however, as Winer says, 'the passage can only be explained by matter of historical fact' (Part III. sect. xlvii. note); and of this we have not a sufficiency to clear up the question. One interpretation, in the opinion of the author just quoted, and of Calvin, is utterly inadmissible. 'The alleged usage, in the Apostolic Church, of baptizing the (literally) dead, directly or vicariously, would have been what Calvin calls it, "Fœda baptismi profanatio."'

† The Five Clergymen translate from ὑμετέραν, but adding that they consider it equivalent to *gen. objecti*: 'about you—concerning you.'

to man,' perhaps in 'this body of a man,' or merely 'as *a man*,' without the authority and support of an heavenly and risen Saviour.' So Bengel.

33.] 'Manners.' In the higher, older, and ethical sense of 'habits, morals.'

34.] 'Awake to righteousness.' Lit., 'Awake righteously.'

'Some have no knowledge of God.' Lit., 'Have an ignorance of God.' The subs. a very strong one, only occurring again in 1 Pet. ii. 15.

35.] 'What body.' Lit., 'What kind of body.' The adj. is expressly that of *quality*.

37.] 'It may chance.' 'It may be.' Same Gr. so rendered in ch. xiv. 10. The idea of chance is so excluded from the Scripture, that even the *word* may be avoided, when unnecessary. See on Luke x. 31.

41.] 'One.' Lit., 'Another is the glory of the sun, and another the glory of the moon,' &c.*

42.] 'It is raised.' 'It riseth,' Five Clergymen.

47.] 'Of the earth, earthy.' The subs. and adj. not the same in the Gr. 'Earth' may refer to the body of the earth in general, 'earthy;' to the 'dust' or 'clay' of which man was originally made. Only used in this and the adjacent verses.

55.] 'Grave.' The only place where the word Hades is so rendered.†

* The Gr. scholar may observe the use of the word ἑτέρα in v. 40, and of ἄλλη in v. 41; but I do not see how the meaning could be given more clearly than it is in our version.

† We have no word for the original ἅδης in its ordinary

58.] 'Forasmuch as ye know.' Simply, 'Knowing.'

CHAPTER XVI.

2.] 'God hath prospered him.' Lit., 'Whatsoever he may be prospered in.'

7.] 'I will not.' Rather, 'I desire not,' &c., expressing a wish. Two verbs—not the mere future of 'see.'

13.] 'Be strong.' 'Be strengthened.' So Luke i. 80, though again there rendered 'waxed strong.' This is one of several instances where the active appears in our version, though the passive would, grammatically, be more correct, and more explicitly denote the work of God as the agent. So Romans i. 22, iv. 20, &c.

14.] 'Let all things be done.' Lit., 'Let all things be,' &c.

22.] 'Let him be Anathema Maran-atha.' 'Let him be "anathema," or "accursed."' Maran-atha is an Aramaic expression, signifying in that language, 'The Lord or our Lord cometh' (Bengel); and is 'probably unconnected with anathema' (Alford); adding, that it is introduced 'as a weighty watchword tending to recall to them the nearness of His coming and the duty of being found ready for it.'

meaning, i. e. the place of departed spirits. Its usual translation 'hell' creates constant misapprehension; the same English word being put twelve times for γέεννα, and ten times for ἅδης. See Trench on Author. Vers. p. 21.

THE SECOND EPISTLE TO THE CORINTHIANS.

CHAPTER I.

5.] 'Consolation.' 'Comfort,' to correspond with same Gr. throughout v. 4. So also as to 'consolation' (twice) in v. 6.

'Christ.' The first 'Christ' here has the article, reminding us, as it seems to me, that the prophesied Messiah, or Anointed One, was to be a '*Sufferer*,' as in Luke xxiv. 26, Acts xvii. 3.

12.] 'Rejoicing.' Rather, 'boasting, or glorying,' as in ch. viii. 4.

'Had our conversation.' Rather, 'behaved ourselves—lived.' See on Gal. i. 13.

14.] 'Rejoicing.' Apply note on verse 12, where the same Gr. occurs.

18.] 'But as' had better be omitted. No adjuration here. The Gr. is simply, 'God is faithful.'

20.] 'All.' Not simply so. The idea is 'howsoever many they be.' So Revis. of Five Clergymen.

CHAPTER II.

2 and 3.] 'Heaviness' and 'make you sorry.' Gr.

words correspond. There is this same Gr. also for words rendered 'grief' and 'grieve' in verse 5.

17.] 'Corrupt,' i.e. 'adulterate.' A remarkable word in the Gr., derived from the impositions and malpractices of cook-shops and vintners.* Hence the phrase was applied to the moral corruption and adulteration of that which should be sound, pure, and genuine—of the doctrine as it comes from God.

CHAPTER III.

3.] 'Ministered by us;' i.e. signifying that we, the apostles, were the living instruments in the Holy Spirit's hand, by whom ye were thus (as it were) written over.'

6.] 'Able.' The Gr. verb 'to make sufficient' is used here, corresponding with the adj. and subs. of the preceding verse.

7.] 'Was glorious.' 'Was in glory.' So for the next 'glorious.'

12.] 'Seeing then that we have.' More simply and

* We have the vernacular expression 'to cook,' with the idea of making a thing seem different from the reality. Scapula quotes the Gr. verb as signifying the corruption of right judgments or decrees. An excellent illustration of St. Paul's meaning may be seen in the 1st ch. of Is. i. 22: according to the Sept. translation, *οἱ καπηλοί σου μίσγουσι τὸν οἶνον ὕδατί,* the *καπηλοί* signify those who, as teachers, should have given you the true pure doctrines of God. There is a long and interesting note of Bentley on the word, quoted by Trench, Author. Version, pp. 161–3.

literally, 'Having therefore,' &c.—'Plainness.' Rather, 'boldness or freedom.'* Same Gr. in ch. vii. 4.

14.] 'Blinded.' 'Hardened' is usually put in the marg. as an alternative for the word used here. See Rom. xi. 7, and Ephes. iv. 18.

17.] 'That Spirit.' '*The* Spirit.'

18.] 'Open.' 'Unvailed,' participle of the verb, corresponding to the Gr. subs. for 'vail' in vv. 15, 16.

'Glass.' Perhaps 'mirror.' See on 1 Cor. xiii. 12.

CHAPTER IV.

3.] 'Hid.' 'Vailed' in both cases. Same Gr. as in verses of preceding chapter.

4.] 'Light.' A stronger word than that usually rendered 'light.' It signifies lustre, 'an illuminating power.' It appears again for the second 'light' in verse 6; but the first 'light' in that verse is the more common expression for light. It is interesting to observe the difference of the expression used for the spiritual brilliancy of the gospel, and for natural light, or that of the creation. The distinction is lost in our version.†

'Glorious gospel.' 'Gospel of the glory.'

6.] 'To give the light.' More literally, 'for the light.'

* We have, however, the phrase 'to be plain' with a person, implying boldness or freedom.

† That of Rheims only has preserved it in the word 'illumination,' for φωτισμὸς, being twice used.

8.] 'Troubled on every side, yet not distressed.' Alford renders it 'pressed, but not inextricably crushed.' We might perhaps say, in order to catch the verbal alliteration of the original, 'pressed, but not oppressed.' *

15.] 'Abundant.' 'Abounding.'

17.] 'Far more exceeding.' More literally, 'From exceeding greatness to exceeding greatness.'

CHAPTER V.

1.] 'This tabernacle.' Rather, 'The tabernacle.'

'Were.' 'Be.'

'Of,' i. e. From God.

* In illustration of the original Gr. idioms found here and so constantly in St. Paul's writings, I may quote the following passage:—

'Every language hath indeed its several idioms, and there is still in the original a certain *genuina vetustas*, a peculiar and native elegancy which cannot well be expressed in the translation. . . . This is true likewise in the New Testament, where there are many paronomasias, sweet allusions, and cadences of words, rich and lofty expressions in the original, which the most exquisite translation doth not fully attain unto. Paul was much delighted with Agnominations.'—Ep. Ded. to Leigh's Crit. Sac. The author includes this among such instances, quoting as a Latin rendering, 'Premimur, sed non opprimimur.' See also, 2 Cor. x. 12, with Beza's Latin, 'Non enim audemus nos adjungere vel conjungere;' and 2 Thess. iii. 11, with the Latin, 'Nihil agentes, sed inaniter satagentes.'

2.] 'House.' Not the same Gr. word as that rendered 'house' in preceding verse. More general: 'An abode, dwelling-place.' See Bengel. 'To put on,' more simple and natural than 'to be clothed upon with.'

6.] 'We are at home.' Same word as translated 'we are present,' in vv. 8 and 9.

'We are absent.' The Gr. conveys the idea of absence from our own country, the place wherein we have the rights of citizenship.

7.] 'By sight.' 'Appearance,' Five Clergymen, for lexical reasons.*

9.] 'Labour.' More special: 'make it the object of our honour or ambition.' Parallel expression, Rom. xv. 20.

10.] 'Appear.' A yet more solemn and awful announcement than this, 'for we must all be made manifest,' exhibited as what indeed we are, &c. &c. Trench, Author. Vers. p. 148. 'In the body,' would, perhaps, be more accurately rendered 'through the body.'

13.] 'Be beside ourselves.' 'Have been,' &c., Five Clergymen.

15.] 'Died for them,' &c. 'Died and rose again for them,' more simple and natural.

15.] 'Were all dead.' 'Died.' Same tense as in next verse.

* The exact meaning of εἶδος seems to have been insufficiently attended to both here and in 1 Thess. v. 22.

CHAPTER VI.

1.] 'We then.' Rather, 'But we,' or 'And we.'

6.] 'By.' In for each 'by,' down to 'in the power of God,' inclusive.

8.] 'By.' 'Through,' down to, 'through evil report,' inclusive.

17.] 'The unclean.' No article. 'Anything unclean,' Five Clergymen.

CHAPTER VII.

11.] 'After a godly sort.' 'According to God;' i. e. spiritually.

'Revenge.' 'The infliction of justice on the offender among you.' Alford observes, from Bengel, that these six substantives of this verse fall into three pairs;—'clearing of yourselves' and 'indignation' relating to their own 'feelings of shame;' 'fear' and 'vehement desire,' to Paul; 'zeal' and 'revenge,' to the offender.

16.] 'Have confidence,' &c. 'Am of good courage concerning you,' Five Clergymen; expressing their doubt of the meaning in our version being admissible. Same Gr. in x. 1 rendered 'am bold.'

CHAPTER VIII.

1.] 'We do you to wit.' 'We make known unto you, or 'certify.'

5.] 'And this they did.' These words had, perhaps, better be omitted, also the full stop at 'saints.' Thus the whole sentence, beginning at the third and ending at the end of the fifth verse, might be brought together, as in the Greek. Alford gives 'beyond an expectation,' as the paraphrase of 'not as we hoped.'

6.] 'Desired.' Perhaps 'Entreated,' the verb corresponding with the substantive 'entreaty' in fourth verse.

11.] 'Perform.' The Gr. for 'perform' and 'performance' is the same as that rendered 'finish' in v. 6.

12.] 'Accepted.' Same Gr. as in vi. 2. See note.

15.] 'Had nothing over.' Rather, 'Had no excess.'

19.] 'Chosen.' Gr. implies official choice.

CHAPTER IX.

3.] 'Behalf.' 'Matter,' or 'Respect,' as in chap. iii. 10.

4.] 'In this same confident boasting.' More literally, with Alford, 'In the matter of this confidence.'

5.] 'Whereof ye had notice before.' 'Whereof notice had been given before;' i. e. 'I think, given by the Corinthians, not to them.' Scholefield.

7.] 'Grudgingly.' Rather, 'With vexation,' i. e. at having to give.

13.] 'Experiment.' 'Experience,' or 'proof.'

15.] 'Unspeakable.' 'Not to be told out in its details.'

CHAPTER X.

4.] 'Carnal.' 'Fleshly,' to correspond with the Gr. in vv. 2 and 3.

5.] 'Imaginations.' The word corresponds with the verb rendered '*think* of us' in v. 2; and, to my mind, there is an allusion to the overthrow of the high *thoughts* or imaginations of St. Paul's enemies at Corinth, as well as all other pride. This connection is lost both in our version, and in the two marginal words, 'reckon' and reasonings.' Same Gr. repeated in eleventh verse: 'think,' with reference to the same parties.

6.] 'Having in a readiness.' 'Being ready.' Gr. phrase similar in chap. xii. 14, and in Acts xxi. 13.*

'Revenge.' This certainly is an inexact word, but it seems impossible to find the right one in our language. The same difficulty exists in chap. vii. 11, Luke xviii. 3, &c.

9.] 'Seem as if,' &c. For the peculiar construction here, see Winer, Part III. sect. xlii. 6.

10.] 'Say they.' 'Saith he,' Marg. 'Saith one,' Scholefield; adding, there is an evident reference to

* Here, though the preposition ἐν is used, there is no difference in the sense. Winer quotes these instances as illustrative of the Gr. infinitive after 'words of hoping, promising, commanding, wishing, &c.' Part III. sect. xliv. 7. c.

the singular number of the 'such a one' in the next verse.*

12.] 'Make' and 'compare.' See note on ch. iv. 8, with regard to the Gr. alliteration.

CHAPTER XI.

1.] 'Bear with me.' 'Ye do bear with me,' Five Clergymen.

3.] 'In Christ.' Lit. 'To or towards Christ;' implying the purity, simplicity, and entire devotion of the spouse towards Him. See Trench on Auth. Version, p. 141.

6.] 'Rude.' Gr. word rendered 'ignorant,' Acts iv. 13; 'unlearned,' in 1 Cor. xiv. 16.

9.] 'I was chargeable.' The Gr. is a very curious verb, and only used here and in xii. 13, 14, 'burdensome.' It is derived from the torpedo, or cramp-fish,† causing a numbing, heavy, burdensome sensation to those under its touch. Hence the idea of *burden*, then, of charge. In speaking of the word, Alford quotes a curious statement from St. Jerome, in which he says that it was in common use even in his day among St. Paul's countrymen, the Cilicians.

16.] 'I may boast.' 'I *also* may boast,' as well as they.' Scholefield.

17.] 'Confidence.' Rather, 'Subject' or 'Matter.' See on ix. 4, where same Gr. word appears.

23.] I speak as a fool.' Stronger expression than

* ὁ τοιοῦτος. † νάρκη.

before. It appears to me that the preposition implies *intenseness*, or rather, perhaps, 'an *onward advancement*, while I state some more personal matters in my assumed folly.'

'In prisons more frequent.' 'More abundant' had better be repeated. Same Gr. as that so rendered just before.

26.] 'Waters.' Literally, 'Rivers;' thus adding a fresh statement to that of 'perils in the *sea*.' Crossing rivers was formerly very dangerous, in the absence of bridges, which were rare, and, I believe, are not once mentioned in the Scriptures.

28.] 'That which cometh upon me.' Very weak, in comparison with the original. It is one word expressive of the crowd of care pressing and concentrated upon him. The Five Clergymen have 'pressúre.'

30.] 'Infirmities.' The plural of 'weakness' would have kept up the argument, as continued from 'Who is *weak*?' v. 29, and 'as though we had been *weak*,' v. 21. Corresponding Gr. verbs in each instance.

CHAPTER XII.

1.] 'I will come.' 'For I will come.'

2 and 3. 'Knew.' 'Know,' Scholefield.*

* He adds, 'Not only has οἶδα never a past tense, but it was beside the Apostle's purpose to mention his having formerly known such a person: he rather refers to his present knowledge of him, intimating that he could mention him, if he deemed it prudent to disclose the whole.'

'About.' Needlessly inserted.

5.] 'Infirmities.' 'Weaknesses,' for the reason given in xi. 30. So also in v. 10.

9.] 'Most gladly.' Lit. 'Most sweetly.' So in v. 15.

'Power.' 'Strength,' to correspond with Gr. rendered just before. 'Power' might, perhaps, be better, if given in both instances.

10.] 'I take pleasure in.' Perhaps somewhat too strong. 'I am well pleased in' seems to come nearer the exact meaning of this verb, than the more definite and somewhat more transitive 'I take pleasure' of the active verb, Five Clergymen.

15.] 'I.' The Gr. pronoun gives emphasis.

'Be spent.' Stronger, from prep.; 'Be spent out.'

18.] 'A brother.' 'The brother.' Scholefield refers to ch. viii. 18, 22.

CHAPTER XIII.

3.] 'Which.' 'Who,' meaning Christ.

4.] 'Through' and 'by.' 'From' in each instance.

5.] 'Examine.' Gr. word stronger, and perhaps with a sense more directly suggestive of action. 'Rather, 'Try.' Then naturally follows 'prove,' a further advance.

'Prove.' Verb corresponds to subs. for 'proof' in ver. 3. 'You have not so much need to *prove* me as yourselves.

'Reprobates,' i. e. 'not standing the proof applied;' as the adj. corresponds with the previous word 'prove.'

Alford paraphrases it 'worthless; i. e. in this case, mere pretended Christians.' Refer also to Rom. xi. 28. The Greek word comes out again in 'approved,' v. 7.

9. Perfection.' Not the same Gr. word as in Heb. v. 1 and elsewhere. The subs. here used corresponds with verb in 1 Cor. i. 10, 'be perfectly joined together,' and conveys the idea of reuniting and resetting that which had been out of joint, as (to speak morally and specifically) in the Church of Corinth. 'The Apostle's meaning is (saith Beza), that whereas the members of the Church were all, as it were, dislocated and out of joint, they should be joined together in love; and they should endeavour to make perfect that which was amiss among them either in faith or in manners.'* This will equally apply to the passive verb (in Gr.) 'Be ye perfect of,' v. 11.

10. 'Sharpness.' The Gr. adv. implies 'cutting off,' 'amputation,' probably with a reference to the idea in the Greek, 'Be ye perfect,' on which I have dwelt in note on 10th verse. There would be no need of such extreme severity in Church membership, for the limbs to be rightly set. See Rom. xi. 22, where the cognate substantive is rendered 'severity,' though this scarcely comes up to the full strength of the original. The original derivation, to 'sever,' is somewhat lost in the word as generally used among us.

11. 'Be perfect.' See on v. 9.

* Leigh, Critica Sacra, quoted by Parkhurst. Bengel puts the word into the Latin '*coagmentatio.*'

EPISTLE TO THE GALATIANS.

CHAPTER I.

7.] 'Would pervert.' 'Desire to pervert.' Two verbs.

13.] 'Conversation.' Rather, 'Conduct,' 'Behaviour.'* The Four † Clergymen have 'Way of life.'

14.] 'Profited.' More lit. 'Made progress.' So Four Clergymen.

'Jew's religion.' Literally, 'Judaism.' Only preserved in the Rheims Version.

'Equals.' 'Contemporaries,' Ellicott.

18.] 'To see.' The Gr. has the force of seeing and visiting, so as to become acquainted with a person. See Ellicott. Hence is derived our word 'history.' See Trench, Author. Vers. 177.

* In early English writers the word 'conversation' had a far more extended meaning than that which it bears at present. When Lord Bacon, for instance, speaks of it in his 'Advancement of Learning,' he certainly views it as equivalent to 'behaviour,' and this is the very word which he uses more than once as an equivalent. Pp. 307-9, Pickering's edition. So as to the adj. 'conversant,' as in Josh. viii. 35, 1 Sam. xxv. 15.

† Dr. Barrow's name no longer appears as one of the contributors to the Revision.

CHAPTER II.

6.] 'Who seemed to be somewhat.' 'Those who were high in reputation,' Ellicott. Neither here nor in the ninth verse, where a parallel expression occurs, is there any disparagement of the claims of those apostles so described.* A kind of *eminence* among certain of their number is again shown by the phrase of 2 Cor. xi. 5, 'the very chiefest apostles.'

'In conference.' 'This does not appear in the Gr.

9.] 'Seemed to be.' See on v. 6.

10.] 'Was forward.' Scarcely strong enough: 'Earnestly endeavoured,' as in Ephes. iv. 3.

11.] 'To be blamed.' Rather, 'Condemned, either by others, or self-condemned.' †

14.] 'Zealous.' More specific, 'A zealot.' See on Acts xxii. 3.

17.] 'God forbid.' 'May it not be!'

* After speaking on James i. 26, Trench (Author. Version, p. 185) proceeds: 'Let me observe here, that the same rendering of δοκεῖν, Gal. ii. 6, 9, lends a colour to St. Paul's words which is very far from being justly theirs. As we read in English, we seem to detect a certain covert irony upon his part in regard of the pretensions of the three great apostles whom he met at Jerusalem. There is, in fact, nothing of the kind: he expresses, not what they seemed or appeared, but what they by others were, and were rightly, held to be.'

† See Bengel and Alford, who both adopt the latter sense. The former writes: 'Suo enim ipse judicio, suâ se praxi condemnaverat Paulus.'

CHAPTER III.

1.] 'Bewitched.' Literally, 'Fascinated with the eye' —perhaps leading to the allusion, 'before your eyes,' same verse.

'Set forth.' More literally, 'Described before, depicted.' Reference to something seen is still maintained. The Four Clergymen render it, 'Before whose eyes Jesus Christ was evidently set forth among you, crucified.'

15.] 'Addeth thereto.' More specific word, 'Adds fresh injunctions,' or (with Ellicott) 'conditions.'

17.] 'Confirmed before,' and 'disannul.' Same Gr. verb with prepositions changed.

21.] 'God forbid.' 'May it not be!'.

22.] 'Concluded.' If thus translated, the same Gr. verb in the next verse should be so rendered. 'Shut up' would do for both. 'Let the reader substitute "hath shut up" for "hath concluded," and then read the passage. He will be at once aware of the gain.'* The parallel is lost in all our English versions.

24.] 'Was.' Lit. 'Became.'

28.] 'One.' Not neut. but masc.; as 'one person.'

CHAPTER IV.

8.] 'Did service to.' 'Served,' or 'were slaves to.'

9.] 'Be in bondage.' Same Gr. as in ver. before.

10.] 'Observe.' 'Observe beyond that which is right.' The preposition may suggest 'unduly,' a very important

* Trench, Auth. Vers. p. 94. He adds, "The Vulgate has well 'conclusit, and 'conclusi.'"

rectification on quoting the verse in argument, or applying it practically.

14.] 'Despised, not.' More lit. 'Set at nought.'

15.] 'Where is then,' &c. The Gr. is simply, 'What was then the blessedness?'

17.] 'Affect.' The Four Clergymen have 'court' instead, twice in this verse, and once in the next; but the last use of it appears to me a very doubtful interpretation. The single Gr. word paraphrased 'Zealously affect' is certainly one of much difficulty, especially as it must be taken into consideration with the same verb, as appearing in the next verse. It seems to me that in the word as used in the 17th verse, there is the idea of 'assumption' or 'hypocrisy' on the part of the false teachers, but not so as it appears in the 18th.

24.] 'Are an allegory.' Lit. 'Are allegorised.' Ellicott has 'Are allegorical.'

25.] 'For this Agar.'* 'For *the* Agar.' The Four Clergymen have 'the word Agar.'

'Answereth to.' Marg. more exact, 'is in the same rank with.'

CHAPTER V.

1.] 'Liberty.' 'Freedom'—to correspond with the word 'free' in preceding verse. Same term in Gr., and the idea carried on explicitly.

4.] 'Christ is become of no effect unto you.' More

* It is τὸ Ἄγαρ—'the word Agar,' Winer; illustrating the rule, that 'a noun of any gender, *taken as a word*, is used with the neut. article.' Part III. sect. vi. note 2.

accurately, according to Alford, 'Ye were annihilated from Christ.' He adds, 'The construction is a pregnant one; "Ye were cut off from Christ, and thus made void."' So also Ellicott. Same Gr. rendered 'cease' in v. 11.

17.] 'So that ye cannot,' &c. The Four Clergymen have, 'that ye may not do the things that ye would.'

20.] 'Seditions.' Rather, 'dissensions;' as in Wiclif and Rheims Vers.

22.] 'Gentleness, goodness.' The first of these is usually translated 'goodness.' Probably altered here in order to keep this for the following Gr. word. Alford considers that 'kindness' might perhaps be more accurate for 'the' first of these two graces.*

24.] 'Affections.' Rather, 'passions;' i. e. of the flesh.

CHAPTER VI.

1.] 'If.' More emphatic, 'even if.' 'Although,' marg.

'Restore.' Same word, in the active, as that of 1 Cor. i. 10. See note on 2 Cor. xiii. 9, much of which will apply here for the more specific meaning of the word in this verse.

2.] 'Burdens.' Different Gr. from the word similarly rendered in v. 5. Alford makes the distinction, that in the 'burdens' of this verse 'there is an idea of *griev-*

* For a full disquisition on these words see Trench's Syn., 2nd Series, sect. xiii.

ance conveyed, the load imposed on each by his own fault.' Bengel considers that the 'burdens' of this verse are things exceeding a man's own power; the 'burden' of the 5th verse, that which does not.*

9.] 'Be weary.' Stronger phrase: 'To flag, faint, or give out.' †

10.] 'The household of faith.' 'Those who belong to the faith,' Alford. The *word*, however, certainly contains a reference to an 'house or household,' which is strictly maintained in all our versions. 'Do good' implies 'labouring,' 'working' for it.

11.] 'Ye see how large a letter I have written to you with my own hand.' Rather, 'See in what large letters I have written to you with my own hand,' Ellicott. For some reason or other, with which we are imperfectly acquainted, the Apostle calls on the Galatians to notice the size of the letters in which he had written, and the fact of his having written with his own hand, not by that of an amanuensis. The expression may be accounted for on the hypothesis, supported by so many advocates, ‡ that the 'thorn in his flesh' had reference to some ocular ailment, or on that of Chrysostom, followed by Theophylact and others, that Paul was

* *Φορτίον*—par ferentis viribus; *Βάρη*, quæ excedunt.

† Parkhurst. Bengel has an interesting note, stating that the word rendered 'be not weary' refers to the inward desire; and 'faint not,' to the capacity for its fulfilment.

‡ The whole subject is ably and fully discussed by the Bishop of Winchester, in his work on the Ministerial Character of Christ.

inexpert in writing the letters and characters to which he thus referred.*

17.] 'Marks.' Not marks of circumcision only, one of the main subjects of the Epistle, but indelible marks in my flesh from scourgings, beatings, stonings, &c., endured in the cause of the Lord Jesus. Acts xvi. 23; 2 Cor. xi. 24, 25, &c.†

* See Leigh, Crit. Sac., on the word πηλίκος.

† 'Opponuntur *stigmata in corpore* notæ circumcisionis; corpus Pauli carni alienæ, v. 13.'—Beng..

EPISTLE TO THE EPHESIANS.

CHAPTER I.

10.] 'Gather together.' The verb implies 'to a head, or headship.'

14.] 'Purchased possession.' Bengel and Alford consider the Gr. to be a title especially applied to the people of God, as 'His inheritance,' quoting the Septuagint translation * of Mal. iii. 17, &c. A corresponding phrase occurs in 1 Pet. ii. 9, vaguely rendered a 'peculiar people.'

19] 'Mighty power.' Lit. as in marg. 'the might of his power.'

CHAPTER II.

3.] 'Conversation.' 'Conduct.' See on Gal. i. 13.

'Mind.' Lit. 'thoughts.'

'Others.' Lit. 'the rest.'

12.] 'Without God.' An adjective, whence 'Atheist.' 'Godless' might, perhaps, answer. All our chief translations correspond with the Authorised Version.

14.] 'He.' 'He himself,' the emphatic pronoun.

* εἰς περιποίησιν.

CHAPTER III.

2.] 'To you-ward.' 'Toward you.'

6.] The three compound words expressive of fellowship—*in the heritage, in the body, in the promises*—are exquisitely beautiful. Happily, their meaning is adequately given in our translation, and, perhaps, our language does not admit any nearer approximation to the Greek mode of expression.

7.] 'Effectual.' Added to strengthen the word 'working.' Not in the other versions of the Hexapla.

'Unsearchable.' The metaphor is from one tracing the steps of another. Same word in Job ix. 10, Sept.

8.] 'Less than the least.' A single and remarkable word, being 'a double comparative,' as Winer terms it, formed from a superlative. He adds, that the word belonged 'to later Greek, which sought to strengthen the comparative, become weak in popular usage.' *

9.] 'To make all men see.' Rather, to 'enlighten all men.'

12.] 'Boldness.' Originally and literally, 'freedom of speech.' Bengel considers this the leading idea here.†

'Access.' The Gr. conveys the idea of 'bringing up, introducing by another'—that is, by Christ Jesus our Lord.

* Part II. sect. xi. 6. So μειζοτέρως, 3 John, 4.

† 'Oris in orando.'

13.] 'Faint not.' Translated 'be weary' in Gal. vi. 9. See note.

14.] 'Father and family.' Cognate words in the Gr. See an interesting note on their connection in Trench's Auth. Vers. p. 26. He considers that our language cannot convey the sense which they, at once, indicate; viz. the connection between 'father' and 'family.'

15.] 'The whole family.' Rather, 'every race, family.' Ellicott.*

18.] 'Rooted as a tree.' 'Grounded,' as on a strong foundation. The Rheims Vers. alone conveys the exact force—'founded in charity.' † So Matt. vii. 23. Same Gr. 1 Pet. v. 10, 'settle.'

18.] 'May be able.' 'That ye may be *strong* to comprehend,' &c.

CHAPTER IV.

1.] 'Of the Lord.' Lit. '*in* the Lord.' 'As regards, and for the sake of the cause of the Lord, a prisoner; so that my captivity is "in the Lord," as its element and sphere, and therefore to be regarded as an additional inducement to comply with my exhortation.' ‡

* He adds: 'with conclusive reference both to the angelic hosts and the communities of mankind.'

† Chaucer has it—

'Upon the which also stude
Of squared stone a sturdy wall,
Which on the cragge was *founded* all.'
Richardson's Dictionary.

‡ Alford.

3.] 'Endeavouring.'* 'Earnestly striving.' Same word in Gal. ii. 10.

12.] 'The perfecting of the saints.' Similar word in 2 Cor. xiii. 11. See note on v. 9 of that chapter.

13.] 'Come.' A stronger and more specific word, rendered, 'Attain unto,' in Phil. iii. 11.

14.] 'Tossed.' Gr. derived from 'waves.'

'Whereby they lie in wait to deceive.' A paraphrase adopted in all our versions, from Tyndale onwards, except in that of Rheims, which has 'to the circumvention of error.' Ellicott has, 'in craftiness, which works or tends to the deliberate system of error.'

15.] 'Speaking the truth.' Not merely this. 'Living the truth, being truthful.'

16.] 'Fitly joined together and compacted.' In Gr. two noble compounds, expressing the firmness of the frame and the consolidation of the parts together.†

18.] 'Blindness.' 'Hardness' correct, as in marg. The idea of *blindness* is already conveyed in 'having the understanding darkened.' ‡

19.] 'Being past feeling.' In Gr. a most significant

* Trench (Auth. Vers. p. 43) points out that 'endeavour' had a stronger meaning in the days of our translation than it bears at present. Among the first interpretations of the word in Richardson's Dict. are—'to strive with might and main; to use his utmost strength, apply all his vigour.'

† 'Notat simul fortitudinem et consolidationem.'—Beng.

‡ 'Obduratio cæcitati, ubi hæc expresse simul notatur, contradistinguitur: alias, eam in se continet.'—Beng.

word.* 'Past sense of grief, or remorse, or feeling of any kind whatever.'

21.] 'By him.' Lit. 'in him.'

22.] 'Conversation.' 'Behaviour or conduct.' See note on Gal. i. 13.

23.] 'True holiness.' Lit. 'holiness of the truth.' Whether it refers to the new creation—the true and restored one—after God's image (see Alford's note), or to the sanctification which attends and follows it, is, to me, doubtful. Attention to the literal phrase will give force to the injunction of the next verse: 'Speak every man *truth*,' &c.

29.] 'To the use of edifying.' A phrase, in the Gr., of difficult interpretation. Marg. has to 'edify profitably;' scarcely more accurate. It signifies, 'for the strengthening or building up the need or deficiency.' †

30.] 'Are.' Rather, 'were sealed.'

31.] 'Wrath and anger.' Trench, Synonyms, § 37, says, 'Both, as Alford observes, have "bitterness" as their root.'

* 'Verbum significantissimum.' — Beng. See his note on it.

† See Trench, Auth. Vers., and Alford. The former speaks of the difficulty of rendering the verse accurately. The latter proves it, from being obliged, in his fidelity to the original, to use the expression 'edification of the need.' The same writer remarks on the Gr. word rendered 'jesting' in this verse, 'Evil manners have been the spoiling of good words, as this and *φάρμακον*, tyrannus, sophista, latro, venenum, magus; and in our English tongue, knave, churl.'

CHAPTER V.

1.] 'Followers.' More precisely, 'imitators.' The reference is to the last verse of the preceding chapter.

4.] 'Foolish talking;' i.e. the talk of fools, 'which is folly and sin together.'* Ellicott and Alford both refer to Trench's Synonyms on this and the following word.

'Jesting;' i.e. of an improper kind. Alford says, 'Much interest attaches to this word, which will be found well discussed in Trench, as above' (i.e. in the Synonyms). The word originally was of a good sense, conveying the idea of wit, pleasantry, merriment; but, in all probability, came to be employed here and elsewere in a bad sense, from the too frequent degeneracy of such things into an improper use.†

5.] 'Whoremonger.' If 'fornicator' had been used, the correspondence of the three Gr. terms in verse 3 would have come out more evidently. It is kept in the 'unclean person,' and 'covetous man.'

16.] 'Redeeming.' In Gr. 'buying up for yourselves the opportunity, viz. of good, whenever occurring,' Alford. The word 'is taken from the custom and practice

* Heinsius and Elsner, quoted by Parkhurst, both consider the idea of *indecency* to be attached to the word.

† A Lat. gloss quoted by Leigh, Crit. Sac., suggests that there may be much real folly and sin in that which may be called 'grave' talking, as in that which is more trifling of its kind. 'Studium inanium et ineptorum sermonum, sive id sit jocosum, *sive serium*.'

of wise merchants or tradesmen, who use to buy their commodities while fit time of buying serves, and while the market holds; and having haply had great losses, or formerly spent their time idly or unthriftly, do, by their diligence, seek to *redeem*, and (as it were) buy back again the time that is past.'*

19.] 'Psalms and hymns.' The original distinction in the Gr. terms is that of 'psalms' being with music, 'hymns' without. The same idea is retained in the Gr., 'singing' without music, and 'making melody' with it. I mention this just to draw attention to the fact, and to suggest that, in all likelihood, there is some appropriate correspondence even in the spiritual melody, which is here commended.

26.] 'By.' Gr. 'in.'

31.] 'Joined together.' Lit. 'glued unto,' 'whereby is signified the straight knot which is between man and wife, as though they were glued together.'†

CHAPTER VI.

4.] 'Nurture.' Rather, 'discipline.' That is, 'by a series of active means and measures.' 'Admonition' conveys another idea, that of instruction by words and exhortation.‡ Trench terms it 'the training by word—

* Leigh, Crit. Sac. † Id. ibid.

‡ 'Παιδεία hic significare videtur institutionem per pœnas: *νουθεσία* autem est ea institutio quæ fit verbis.'—Grot. 'It is a putting a thing into the mind, an urging and pressing of it—an informing and instructing the mind.'—Leigh, Crit. Sac.

by the word of encouragement, when no more is wanted; of remonstrance, reproof, or blame, when these are required.'*

8.] 'Receive.' The Gr. conveys the idea of 'receiving back, obtaining as the reward of grace.'

10.] 'Be strong.' More accurately, 'be strengthened,' inferring God's agency as the strengthener. So also in Rom. iv. 20.

11.] 'Whole armour.' A single and very beautiful word, whence, exactly, our 'panoply.'

'Wiles.' Lit. 'methods.' For a corresponding expression, see ch. iv. 14, and note thereon.

12.] 'Rulers of the darkness of this world.' Lit. 'world-rulers of this darkness.'

'High places.' Lit. 'heavenly,—in the air, around us. Satan is elsewhere called the 'prince of the power of the air,' ch. ii. 2.

15.] 'Preparation.' It is not easy to render the Gr. word accurately, and I am disposed to consider that it signifies a 'standing' or 'fixedness of position,' rather than anything like 'preparation' according to the usual meaning of the term. The learned and accurate Dr. Gill has an admirable note on the subject, which I extract, as containing the pith and marrow of much which has been written on this very difficult word:—

'The "preparation of peace" does not design a promptitude or readiness to preach the Gospel, or to receive it, or profess it, or to give a reason of faith

* Syn. § xxxii.

in it, or to endure reproach and persecution for it; nor that readiness, which the Gospel is a means of, as for every good work, for the spiritual warfare, for the Christian's journey heavenward, or for heaven itself; but the word ἑτοιμασία signifies a '*base or foundation*;' and so it is used by the Septuagint Interpreters on Zech. v. 11, and here it designs a firm and solid knowledge of the Gospel, as it publishes peace by Jesus Christ, which yields a sure foundation for the Christian soldier to set his foot on, and to stand fast on, it being that to him as the shoe is to the foot, its *base and foundation*.' *

16.] 'Above all.' More accurately, '*in addition* to,' or 'besides'—not 'over all,' nor 'more important than all.'

24.] 'In sincerity.' More accurately, as in the marg., 'incorruption,' or 'incorruptness.'

* Bengel's short comment exactly corresponds: 'Pedes militis Christiani *firmantur* evangelio ne loco moveantur aut cedat.' Ellicott prefers 'readiness' or 'alacrity.'

EPISTLE TO THE PHILIPPIANS.

CHAPTER I.

6.] 'Perform.' Marg. 'finish,' more accurate; or, with Ellicott, 'will accomplish,' 'will perfect.'

9.] 'In knowledge and in all judgment.' The words respectively imply 'an ability to *know* spiritual truth *and* to *discriminate* therein,' leading on to the next clause of the apostolic prayer. Wiclif's Version has 'wit' for the second word.

10.] 'That ye may approve things that are excellent.' More literally, 'try, prove, test, or distinguish things which differ.'*

'Sincere.' Rendered 'pure' in 2 Pet. iii. 1. The Gr. expression is believed to come from two words signifying 'brightness of the sun,' and to 'judge,' signifying that which may bear to be held up in the sun and so examined.†

* Bengel, however, renders the Gr. word by the Lat. 'præstabilia,' with the following beautiful note: 'Non modo præ malis bona, sed in bonis optima, quorum præstantiam non nisi provectiores cernunt.' Alford considers that 'excellent' is admissible, but 'different' preferable: Ellicott considers that the matter must be left doubtful.

† See a very interesting note on the word in Leigh, Crit. Sac.

13.] 'Palace.' Lit. 'Prætorium.' That it signifies 'Cæsar's palace' is not quite certain, but far most probable. See ch. iv. 22. Ellicott says that the meaning of the word has been 'abundantly discussed.' It would be the name most known in Judæa, as designating the abode of the Roman governor there. Mat. xxvii. 27, &c.*

14.] 'Many of.' Rather, 'the greater part.'

20.] 'Boldness'—primarily and probably here—'of speech.'

23.] 'Far better.' An additional expletive to that of our version adds force to the comparison; literally, 'far (rather) better.' 'Very far better,' Ellicott.†

25.] 'Abide and continue with you.' Same Gr. words, except with the use of two prepositions, signifying 'continuance,' and 'fellowship,' in the second case.

27.] 'Let your conversation be.' Not the same Gr. word as that rendered 'conversation' in 2 Cor. i. 12, Gal. i. 13, and Ephes. iv. 22, &c. The true meaning is, 'Live as citizens,' i.e. of the heavenly state or city. 'As citizens of the heavenly Jerusalem,

* I have derived this observation from Leigh, Crit. Sac., where there is the following note: 'Nomen Latinum, quod Præses Romanus unà cum potestate ac jurisdictione in provinciam Romanam secum attulerat, illud igitur ut vulgatum et notum Evangelista retinuit.'

† He adds: 'The comparative strengthened by μᾶλλον gives force and energy to the assertion that is here very noticeable and appropriate.'

carry yourselves,' &c.* The Gr. verb† is used here, 'giving force to the idea of fellow-citizenship'—Ellicott. Same idea contained in the subs. rendered 'conversation' in 3rd ch. of this Epistle, v. 20.

29.] 'Given.' The Gr. implies 'as a grace or favour.'

CHAPTER II.

1.] 'Bowels.' Paraphrased by Alford, 'affectionate emotion in general.' 'Heartfelt love,' Ellicott.

5.] 'Let this mind,' &c. The word 'for' in the Gr. connects this clause with preceding verse; and the paraphrasis of our version is conveyed in the original by a single verb. It is, however, cognate to the Gr. subs. for 'mind,' and it would be difficult to give a more accurate rendering of the sense implied. It must be remembered that the word for 'mind,' and all its compounds and kindred words, have, in the New Testament, a moral and spiritual in addition to the mere intellectual signification.

7.] Simply and literally, 'emptied himself.'

'Made.' The Gr. implies 'birth,' 'coming into life as man.' The same word as rendered 'and became' in the ensuing verse. In a passage of such deep and

* Leigh, Crit. Sac., where Beza is quoted: 'Ad ea quidem attinet, quæ in communi ad omnes spectant, qualia sunt militia, religio et si qua sunt ejusmodi.'

† The same verb occurs in Acts xxiii. 1, and illustrates the present passage. See note there.

mysterious significance, it would have been better to have retained the previous rendering.

10.] 'Things.' 'Creatures' or 'persons' are implied.

11.] 'Confess.' The preposition intensifies the word, and denotes confessing 'out,' 'to the uttermost,' after all his humiliation and exaltation. 'Openly confess,' Ellicott.

13.] 'To do.' 'To work,' better. Same word as that so rendered just before.

15.] 'Harmless.' So in Matt. x. 16, but rendered 'simple' in Rom. xvi. 19. 'Pure,' Ellicott.

'Crooked.' Same Gr. rendered 'untoward' in Acts ii. 40.

'Light.' Stronger and more special word, 'enlighteners—luminaries.'* See note on 2 Cor. iv. 6.

16.] 'Laboured.' 'Unto toil and suffering,' implied in the Gr. word.

17.] 'Offered.' 'Poured forth, as a libation.'

19.] 'Comfort.' Perhaps, rather, 'courage.' 'May be of good heart,' Ellicott.

20.] 'Likeminded.' In the Gr. there is an affinity between this word and that rendered 'of good comfort,' in the preceding verse. Carrying on Ellicott's emendation, v. 19, we might here say 'likehearted.'

'Naturally.' 'Really,' Alford. Others explain it, 'in a kindred spirit, as my son and colleague.'† 'With

* So in the description of the natural creation (as given in Gen. i. 14), the Sept. for 'light' is the same word as that used here—φωστῆρες—'light-giving bodies.'

† 'Germanè,' both in Crit. Sac. and Bengel. See also the latter on v. 22.

that genuineness of feeling which lights the relationship between the Apostle and his converts,' Ellicott.

CHAPTER III.

10.] 'Made conformable.' More simply, 'conformed.'

11.] 'Of the dead.' Rather, 'from.'

12.] 'Apprehend.' The Gr. contains the idea of 'laying hold.' Wiclif Vers., 'now have takun,' most literal for the words rendered 'already attained.'

14.] 'High calling.' Lit. 'calling upward.' 'Heavenly calling,' Ellicott.

20.] 'Conversation.' Rather, 'citizenship.' 'Our country or commonwealth,' Ellicott. Quite a different word from that usually rendered 'conversation.' The idea here corresponds with that presented in Gal. iv. 26; Ephes. ii. 19; Phil. v. 27; Heb. xii. 22. The Greek, though not our translation, will at once show why Jesus is at once spoken of as coming out from the heavenly Zion to bring His saints and citizens of that city into their full privileges.

21.] 'Change.' 'Transform.

'This vile body.' 'Body of our humiliation.'

'His glorious body.' Rather, 'body of His glory.'

CHAPTER IV.

2.] 'Euodias.' The Genevan and Rheims Vers. have respectively 'Euodia,' and 'Euchodia,' as the fem. termination.

3.] 'Those.' Rather, 'these;' referring to the two women just named.*

'Laboured.' More accurately, 'striven' or 'contended,' as in ch. i. 27, where the same word occurs.

4.] 'Say.' Rather, 'I will say.'

5.]. 'Moderation.' 'The word signifies a moderation, by equity, of that which in rigour might be exacted.' It is translated 'clemency,' Acts xxiv. 4; 'gentleness,' 2 Cor. x. 1; and 'patient,' 1 Tim. iii. 3. The true sense of the word will appear through these renderings more clearly than from our word 'moderation.' The reference to 1 Cor. ix. 25 will, I think, only mislead. Ellicott paraphrases it as 'readiness to waive all rigour and severity.'

6.] 'Careful.' Rather, 'anxious,' 'disquieted,' as in Matt. vi. 25. Ellicott adds, 'about anything earthly.'

7.] 'Keep.' 'As with a military guard around you.' The original sense of the word may be found in 2 Cor. xi. 32.

'Minds.' Rather, 'thoughts.'

8.] 'Honest.' Marg., 'venerable,' more accurate. 'Seemly, venerable, deserving of and receiving respect,' Ellicott.

10.] 'Your care of me hath flourished again.' More grammatically, 'Ye flourished again in your care of me.'

* See Trench, Auth. Vers. p. 179; also Ellicott, to the same purpose. The latter quotes Meyer, as 'calling attention to the fact that women were apparently the first in whom the gospel took root at Philippi.' See Acts xvi. 14.

The comparison is taken from a branch sprouting forth.

11.] 'I.' The second 'I' is the emphatic pronoun.

'Content.' Not an exact interpretation. Alford says that we have no word corresponding with the Gr. It would be found in 'self-sufficient,' if it could be employed in a good and favourable sense. St. Paul would express that, under God, he had *in* himself all things essentially needful *for* himself; that he was independent of external aids and circumstances such as those referred to here.

12.] 'I am instructed.' The Gr. word * only found here in the N. T. It implies 'one initiated,' 'specially instructed.'

17.] 'A gift . . . fruit.' Lit. 'the gift, the fruit.'

18.] 'Have all.' The word is not merely 'have,' but more distinctive. It is the language of a creditor giving a receipt or acknowledgment,† and thus, perhaps, it is used by Paul in expressing his full satisfaction and sense of the discharge of all obligations on the part of the Philippian Church. See on Matt. vi. 2, where the same word is used.

* Μυέω.

† So Bengel, who in his usual brief and striking way thus comments on the word ἀπέχω, 'Apocha apostolica.' Leigh, Crit. Sac., has an interesting note on the same word, specially with reference to Matt. xv. 8, and Luke vi. 24, but in part applicable here. Ellicott notes the preposition as 'marking the completeness and definitive nature of the ἔχειν or 'having.'

EPISTLE TO THE COLOSSIANS.

CHAPTER I.

4.] 'Saints.' Rather, 'the saints.'

11.] 'Strengthened with all might.' Same Gr. verb and substantive. Supernatural power inferred in the very words—more than ordinary strength and might.

12.] 'Made us meet.' Same word in 2 Cor. iii., 'made us able,' as ministers, implying *qualification* for honour, office, or blessing.

'Inheritance.' More accurately, 'part' or 'portion.'

'Beloved Son.' Literally, 'Son of His love.'

15.] 'First-born of every creature.' Alford has 'first-born of all creation;' Trench, 'born (or begotten) before the whole creation;'* Bengel, 'begotten before the creation of all things.' Ellicott retains our version.†

* Auth. Vers. 181.

† He adds, however, the following note: 'Of the older versions, Coverdale alone adopts "before" instead of "of." This is coincident with the opinion expressed in the present commentary, but it seems doubtful whether we are fully justified in a passage of this nature in departing from the most nakedly literal meaning of the words.'

17.] 'Consist.' Literally, 'stand together,' according to the original and derived meaning of the word 'consist.'

18.] 'Have the pre-eminence.' Lit. 'might become pre-eminent.' The Gr. retains and presents the sense of 'first,' carried on from 'first-born.'

19.] 'The Father.' These words are not in the Gr., which is difficult,* though there is no reason to doubt that, as an explanation, they are correct.

22.] 'Unreproveable.' Same Gr. and same truth as contained in Rom. viii. 33, and rendered, 'lay anything to the charge,' &c. Ellicott has 'without charge.'

23.] 'Grounded and settled.' The first, as touching your 'foundation;' the second, as touching your whole 'strong, fixed position and coherence.' This is Bengel's very beautiful and expressive distinction.†

29.] 'Working,' and 'worketh.' The Gr. implies an intense strength and activity of work. It is to be regretted that we have no corresponding words in our language. 'Energy' will not suffice, and to 'energize' is scarcely in use. Our translators have so much recog-

* Bengel well observes: 'Hoc subaudiendum ex mente Pauli, qui beneficium Christi commemorans, nunquam dimittit memoriam Patris.' See Matt. iii. 15, where the same Gr. word is used.

† 'Grounded,' Gr. 'It is a word taken from buildings, whose foundations are wont to be set in a firm, not in a sandy or dirty ground.'—Leigh, Crit. Sac. 'Settled:' 'such a firmness as when a man sitteth in a chair.' 'Εδραῖος dicitur qui sedem non facile mutat.'—Ibid. See on Ephes. iii. 18.

nized the strength of the verb, that in order to give it additional force, they have added 'effectually' to it in the translation of 1 Thes. ii. 13.

'Mightily.' Lit. 'in power.'

CHAPTER II.

2.] 'Knit together.' Same Gr., 'compacted,' in Ephes. iv. 16.

4.] 'Enticing words.' A single word in the Gr. 'Persuasive' would be more exact than 'enticing.' The Gr. for this same phrase, 'enticing words,' in 1 Cor. ii. 4, is, literally, 'the persuasions of the wisdom by words.'

8.] 'Spoil.' Not 'harm or injure,' but 'rob or despoil you.' Ellicott has, 'make you his booty.'

9.] 'Godhead,' 'Deity.' See Trench's Synonyms, § 2, on the distinction between the two Gr. words in Rom. i. 20, and here, both rendered 'godhead.'

10.] 'Complete.' Literally, 'filled up,' or even more, 'those who have been filled up,' i.e. with all things in Christ, whose fulness has just been told.* The Gr. points to this: 'Fulness and completeness,' being there the same in subs. and participle.

12.] 'Operation.' See on ch. i. 29.

15.] 'Having spoiled.' Not the same word as that of ver. 8, but corresponding with that of ch. iii. 9, and there rendered 'having put off.' The idea is taken

* 'Ipse plenus: nos repleti.'—Beng.

from 'unclothing the body and putting off apparel.'* Here, as rendered 'spoiled,' it applies to the enemies overcome by Christ, by Him deprived of their armour and of all means to destroy His people.

16.] 'In respect.' 'In the matter of,' Ellicott, giving to the word the meaning of a 'class' or 'category.' He speaks of the 'holy-day' ('feast' in the original), as meaning one of the great feasts, the 'new moon' a monthly, and the Sabbath a weekly, festival.

18.] 'Beguile you.' More lit., 'deprive you of your prize though desiring so to do.'† The substantive in compound here, is translated 'prize' in Phil. iii. 14.

'Fleshly mind.' Lit., 'the mind of his flesh.'

19.] 'Bands.' That is, as expressed by Alford, 'the sinews and nerves, which bind together and communicate between limb and limb.' Same word in Col. iii. 14, and in Ephes. iv. 3, which, as Bengel suggests, indicates the spiritual meaning of these bands, as 'peace' and 'love.'

20.] 'Are ye subject to ordinances.' A single word, telling of error in doctrine and practice, through submission to the inventions and perversions of man. 'Submit to ordinances,' Ellicott.

* Ellicott has a remarkable and very original note on the word, as of this meaning, which he carries out to the fullest extent.

† The metaphor is taken from the office and act of judges in public contests, who judge for or against the respective candidate, and thus become the means of their obtaining or losing the prize. Same Gr. without prep. in ch. iii. 15.

23.] 'Neglecting.' 'Not sparing,' as in marg., more accurate.

CHAPTER III.

2.] 'Set your affection on.' 'Mind,' as in marg., more correct; but observe note on Phil. ii. 5.

4.] 'Appear.' Lit. 'be manifested.'

5.] 'Mortify,' i.e. 'slay, or kill.'

7.] 'Some time.' 'Once.'

8.] 'Wrath and anger.' See on Ephes. iv. 31.

11.] 'Barbarian,' i.e. 'foreigner.' Scythian, as the most foreign and remote.

13.] 'Quarrel;' blame, or cause of blame, as the Latin 'querela.' 'Complaint,' Ellicott.

15.] 'Rule.' In the Gr. a peculiar word, signifying to 'rule and order those running for a prize.'*

16.] 'Psalms and hymns,' &c. See Ephes. v. 19.

21.] 'To anger.' Not in the original, or requisite. The 'provocation' may be supposed that of undue and overmuch chastisement, or unkindness of any sort.

23.] 'Heartily.' Lit. 'from the soul.'

CHAPTER IV.

2.] 'Continue.' Gr. stronger and more emphatic, implying strength and endurance in the work of prayer.

* See Bengel. Leigh, Crit. Sac., says that 'it signifieth to rule after the manner of a judge or an umpire.'

9.] 'A.' Rather, '*the* faithful brother'—quite another kind of designation.

12.] 'Complete.' Same Gr. as in ch. ii. 10, which see.

16.] 'This.' Lit. '*the* epistle.'

FIRST EPISTLE TO THE THESSALONIANS.

CHAPTER I.

9.] 'Of us.' 'Concerning, or about us,' viz. Paul, Silvanus, and Timothy.

10.] 'Delivered.' Rather, 'delivers.'

CHAPTER II.

4.] 'Allowed.' 'Approved' (Ellicott); the same idea being conveyed as in 1 Tim. i. 12, 'For that He counted me faithful,' or trustworthy. 'Allowed' and 'trieth' in this verse are both the same Greek.

5.] 'Used we flattering words.' More lit. 'were we engaged in the word of flattery.' Same Gr. verb rendered in v. 10, 'behaved ourselves.'

13.] 'The word of God which ye heard of us.' The Gr. here is somewhat difficult, but I do not know that it can be translated more accurately. Ellicott has, 'the word of preaching which is of God.' *

* He considers ἀκόη to mean 'preaching,' as used in a passive sense.

'Worketh effectually.' See end of note on Col. i. 29.

16.] 'Came upon them.' More lit. 'Hath come upon them to the very end,' Ellicott. Bengel has an interesting note, comparing the date of this Epistle with the calamities of the Jews at that period.

17.] 'Taken from you.' We have no word for the original. It is literally, 'Deprived of you as children deprived of their parents,' and hence extended to similar trials from separations of near kindred. Ellicott, to express this, has 'torn from you,' but this does not aid in the grammatical explanation of the word.

'Short season.' Lit. 'the season or period of an hour,' Alford.

19.] 'In the presence of our Lord Jesus Christ at His coming.' More literally, 'before our Lord Jesus Christ in His presence.'

CHAPTER III.

1.] 'Forbear.' Rather, 'bear,' 'sustain,' i.e. 'our continued absence from you.' 'Contain *ourselves*,' might be appropriate. See note on 1 Cor. xiii. 7, where the Gr. is rendered 'beareth.'

5.] 'Forbears.' See on preceding verse.

10.] 'Perfect.' See on 1 Cor. xiii. 9.

CHAPTER IV.

6.] 'In any matter.' 'In the matter,' as marg.

'Of all such.' Rather, 'concerning all such things.'

'Forewarned.' Simply, 'told you before.'

11.] 'Study.' Same Gr. rendered 'strived,' in Rom. xv. 20, and 'labour,' in 2 Cor. v. 9. See note on the first of these references.

12.] 'Honestly.' So also in Rom. xiii. 13, but with 'decently' in marg. The latter translation used in 1 Cor. xiv. 40.

13.] 'Others.' Lit. 'the rest.' So in ver. 6.

15.] 'Prevent,' i.e. 'anticipate,' 'enter into glory before the others.'

CHAPTER V.

2.] 'Perfectly.' Perhaps, 'exactly.'

3.] 'Not.' 'By no means,' emphatic.

4.] 'That day.' Lit. 'the day.'

13.] 'Very highly.' It is difficult to give the full strength of the original, rendered 'exceeding abundantly' in Ephes. iii. 10, and 'exceedingly' in 1 Thess. iii. 10.

18.] 'Concerning.' Rather, 'to you,' 'towards you.'

22.] 'Appearance.' Rather, 'every species, kind, or (with Ellicott) form of evil.' It is the *reality* of evil, not the *appearance*, against which St. Paul speaks.

SECOND EPISTLE TO THE THESSALONIANS.

CHAPTER I.

6.] 'Tribulation to them that trouble you.' 'Trouble' for 'tribulation' would more exactly agree with the Gr., which is the same in the verb and substantive.*

7.] 'Rest.' The idea of 'relief,' or 'relaxation,' from the trouble is conveyed here.

'His mighty angels.' Rather, as marg., 'the angels of His power.' 'Serving His power and proclaiming His might,' Alford.

9.] 'From,' i.e. 'away from.'

CHAPTER II.

1.] 'By.' Rather, 'about,' or 'concerning.'

2.] 'Shaken,' as by waves of the sea.

'At hand.' Rather, 'is come, is present.' 'Is now come,' Ellicott. Alford writes, 'The word occurs six

* Trench (Auth. Vers. p. 94) proposes 'affliction to them that afflict you; there being no connection in English between the words "tribulation" and "trouble," though some likeness in sound; while yet the very purpose of the passage is to show that what wicked men have measured to others shall be measured to them again.'

times besides in the New Testament, and always in the sense of being present.'

3.] 'A falling,' &c. Lit. '*the* falling away.' Gr. '*the* apostacy.'

4.] 'Above all.' 'Against all,' Scholefield.

'That is worshipped.' A substantive of peculiar signification. It is that expressing in Gr. the title of the Roman emperors—Augustus—and may, perhaps, have a secondary reference to all constituted authority, as that of kings and magistrates. Ellicott renders it, 'an object of worship.'

6.] 'Withholdeth,' in Gr. the same as that translated 'letteth' in the next verse.

7.] 'Iniquity.' Rather, 'lawlessness.'

8.] 'Wicked.' 'Lawless one.' Adj. corresponds with the subs. of previous verse.

'Brightness.' Rather, 'manifestation,' 'appearance.'

11.] The Gr. conveys the idea of an 'energetic working of delusion.'

12.] 'Damned.' Lit. 'judged,' though here evidently with the meaning 'condemned' or 'damned.'

16 and 17.] 'Consolation and comfort.' Cognate Gr. verb and subs.

CHAPTER III.

1.] 'Have free course.' Lit. 'run.'

3.] 'Evil.' 'The evil One.' Same Gr. as in the Lord's Prayer, Matt. vi. 9, Luke xi. 4.

5.] 'Patient waiting for Christ.' Rather, 'patience

of Christ,* patience which Christ showed,' Alford. He observes of the Gr. word, 'that it will not bear the meaning of our version.'

11.] 'But are busybodies.' A compound of the previous verb. We have none wherewith to render it. Leigh, Crit. Sac., thus paraphrases it: 'Not working at all, but being busybodies, *workers round about,* as the word signifies.' Supposing this idea correct, we have somewhat a similar expression for triflers, who will not come to the point, as 'beating *about* the bush,' and in '*circum*-locution.' But the preposition used has also the sense of 'excess.'†

13.] 'Be not weary.' Rather, 'faint not,' as marg. Same Gr. in 2 Cor. iv. 1; Gal. vi. 9.

14.] 'This epistle.' '*The* epistle.' See marg. So Winer translates the Gr. 'In the epistle note that man;' i.e. 'in the epistle which I hope to receive from you, or which you are going to write to me.' Part III. § xviii. 8.

'Be ashamed.' The Gr. conveys the idea of a 'man being turned in upon himself.'

16.] 'All long-suffering.' Ellicott, more exactly, 'the whole of His long-suffering.'

* This is the rendering in Wiclif, Tyndale, Cranmer, and the Rheims Version. That of Geneva, with ours, is erroneous. The Genevan is 'and the weating for of Christ.'

† The word 'busybodies' was first introduced in Tyndale's version. Wiclif has the phrase 'nothing worghen but don curousli.' The Rheims, 'but curiously meddling.' The misbehaving widows in 1 Tim. v. 13 are styled περίεργοι. See Alford on the word.

FIRST EPISTLE TO TIMOTHY.

CHAPTER I.

2.] 'My own.' 'My own true, genuine son.' Corresponding adverb translated 'naturally,' Phil. ii. 20. See note.

3.] 'Godly edifying.' Rather, 'the dispensation of God,' i. e. 'of divine grace or favour to man, through Christ,' Parkhurst.*

9.] 'Is not made.' Rather, 'does not lie against.' Alford has, 'is not enacted.' The expression 'is contrary,' in v. 10, is formed, in the Gr., of the same verb with the preposition 'against.'

11.] 'The glorious gospel.' Rather, 'the gospel of the glory,' &c.

12.] 'Enabled.' A word of the strongest kind, implying, I think, supernatural power. The substantive whence it is derived is habitually used for 'miracles.'

14.] 'Was exceedingly abundant.' Lit. 'superabounded.'

15.] 'Chief.' Lit. 'first.' Same Gr. as in next ver.

18.] 'By them.' Lit. 'in them.' 'Clad with

* Bengel speaks of the Gr. as meaning here 'not a state or condition, but an act, and a constant act.'

them, as if they were his defence and confirmation,' Alford. See ch. iv. 14, for an extension of the subject.

20.] 'May learn.' More specific word, 'may be taught by discipline and chastisement.' Same Gr. Luke xxiii. 16; Heb. xii. 6.

CHAPTER II.

3.] 'Honesty.' Same Gr. rendered 'gravity' in ch. iii. 4. Alford quotes a passage from Chrysostom alluding to the overturn of the 'gravity and decorum of the Christian life,' through wars and tumults.

6.] 'To be testified.' Lit. 'The testimony.'

7.] 'Preacher.' Lit. 'herald.' So in Pet. ii. 5.

8.] 'Doubting.' 'Disputation,' Alford. Bengel, however, so comments on the word as to show that he would prefer our own translation. He speaks of the 'doubting' as opposed to faith, and of 'wrath' as opposed to charity.

9.] 'Shamefacedness.' Trench (Synonyms, § xx., note) points out that this word has been adopted (and improperly) from the 'shamefastness' of the first edition of 1611, and of the Wic., Tynd., Cran., and Gen. Vers.

CHAPTER III.

3.] 'Patient.' Rather, 'forbearing,' 'reasonable,' 'gentle,' Alford. The Gr. is rendered 'gentle' in Tit.

iii. 2, James iii. 17, and the corresponding subs. 'moderation' in Phil. iv. 5.

13.] 'Degree.' Lit. 'step or standing-place.' There is much doubt on the exact meaning here; and, perhaps, we cannot be certain in ascribing to it the full significance of our word 'degree.'*

15.] 'Ground.' The original only used here. It is not exactly the 'foundation,' and the 'pillar' is already spoken of. Alford styles it the 'basement.' Parkhurst has 'support, stay,' in addition to our word. 'Buttress,' perhaps, would not be inapplicable, as that which strengthens or supports.

CHAPTER IV.

2.] 'Speaking lies in hypocrisy.' Literally and grammatically, 'in the hypocrisy of those who speak lies.' Several genitives follow, which are all governed by the word 'hypocrisy'—the liars, the hardened, the forbidding to marry.

12.] 'Conversation.' 'Behaviour, manner of life.' See on Gal. i. 13.

15.] 'Give thyself wholly unto them.' Lit. 'be in these things.' See on Luke ii. 49.

'Profiting.' Lit. 'advance'—from the Gr., 'striking or cutting the way onward.'†

* Bengel, however, seems to reach this point in his interpretation, explaining the word as 'gradum ab humilitate diaconiæ ad majora munera in ecclesia.'

† This same verb προκόπτω is rendered by no less than

CHAPTER V.

1.] 'Rebuke.' The Gr. implies 'with harshness and severity,' as it were with a 'stroke.' Twice in this Epistle there are cautions against ministerial or ecclesiastical violence. The bishop must be no 'striker.' The elder must not be rebuked by his superior in an improper way. Compare the warning of Jesus, that the ruler of his household should not *smite* his fellow-servants, Matt. xxiv. 49.

4.] 'Nephews.' Rather, 'descendants.' Alford has 'grandchildren.' The right translation has been lost since Wiclif. He has 'children of sones.'

'Shew piety at home.' Lit. 'respect their own family.'

'Parents.' More accurately, 'progenitors.'

9.] 'Taken into the number.' The last word implies 'list,' i.e. of widows receiving aid from the Church, and (I should suppose, if able) specially employed on Church service. The verb is that from whence our word 'catalogue.'

12.] 'Damnation.' Rather, 'judgment' or 'condemnation.'

14. 'Reproachfully.' 'For the sake of reproach' (Alford), more literal.

18.] 'That treadeth.' Lit. 'treading—while treading.'

20.] 'Rebuke.' Not the same Gr. as in ver. 1. Rather, 'reprove.'

three different words in the 2nd Ep. to Tim. In ii. 16, it is 'increase;' in iii. 9, 'proceed;' in iii. 13, 'wax.'

CHAPTER VI.

4.] 'He is proud.' Literally, 'he is puffed up.' The participle of the same verb is rendered 'high-minded' in 2 Tim. iii. 4.

'Doting.' Marg. 'sick.' 'Sick at heart,' or 'crazed.' *

5.] 'Corrupt' and 'destitute.' Two participles, 'corrupted and made destitute of.'

8.] 'Raiment.' The word is not that usually employed for dress, and only found this once in the New Testament. It may include other covering and protection, such as that of a dwelling. Trench (Authorised Version, p. 165) prefers the word '*covering*,' † as more general. St. Paul, one of whose trials, enumerated by him, was to have 'no certain dwelling-place,' might have been desirous to suggest this provision of an abode as a source of content and thankfulness. Alford is undecided; he says, 'Some take it of both clothing and dwelling. Perhaps rightly.'

'Let us be therewith content.' Rather, 'we shall have sufficiency.'

9.] 'They that will be rich.' Rather, 'they who wish to be rich.'

* Bengel, quoting the infinitive of the verb from Plutarch, renders it 'insanire.' Alford has 'mad after questionings,' &c.

† In agreement with the Rheims vers.: 'Wherewith to be covered.'

10.] 'The root.' Lit. 'a root.'

'Evil.' Rather, 'evils.'

12.] 'Fight the good fight.' Lit. 'strive the good strife.'

'Art also called.' Lit. 'wert called.'

17.] 'Uncertain riches.' Lit. 'the uncertainty of wealth.'

20.] 'That which is committed to thy trust.' A single subs., 'deposit,' may be equivalent.*

* The Gr. is a double compound, of the same meaning as the simple word παραθήκη. Winer, part ii. sect. xvi. 2.

SECOND EPISTLE OF ST. PAUL TO TIMOTHY.

CHAPTER I.

3.] 'Serve,' i.e. 'as a worshipper.'

6.] 'Stir up.' As a fire.

'Gift.' Specially, 'of the Holy Ghost.'

7.] 'Fear.' The Gr. word always used in a bad sense, 'cowardice.' Corresponding Gr. adj. for 'fearful,' Rev. xxi. 8.

'Sound mind.' Alford has 'correction;' explaining it as 'admonition of others that they may become sound.' Corresponding verb in Tit. ii. 4 rendered 'teach.' The Gr. is rendered 'soberness' by Wiclif, Tyndale, and Cranmer. 'Sound mind' first introduced in the Geneva Version. 'Self-control,' Ellicott.

8.] 'Be thou partaker of the afflictions.' According to Alford, 'suffer hardship with me for the gospel.' Gr. is one compound verb.

9.] 'Before the world began.' Lit. 'before the everlasting times.' The obvious difficulty of such an expression has caused the paraphrase of our version, first appearing in Tyndale. So also in Rom. xvi. 25.*

* See Bengel's note.

Wiclif has 'worldli times.' The Rheims, 'secular times.'

12.] 'That which I have committed unto him.' Lit. 'my deposit.' See on 1 Tim. vi. 20. Corresponding verb and idea in 1 Pet. iv. 19, 'commit the keeping,' &c.

13.] 'Hold fast.' The earlier versions are more literal, 'have thou,' or such like. The word rendered 'sound' is a Gr. verb signifying 'to be in health.' We have no absolute verb corresponding to it, of which I am aware, as thus used and applied; but we have the phrase '*healthy* tone of writing,' and such like.

14.] 'That good thing which was committed unto thee.' Lit. 'the good deposit.' See ver. 12.

CHAPTER II.

1.] 'Be strong.' Same Gr. verb is 'enabled' in 1 Tim. i. 12.

2.] 'Among.' Margin is 'by.' Neither gives the exact meaning. There is some difficulty in the preposition. Alford states that 'it imports the agency of the witnesses in contributing to the whole matter treated of.' The witnesses are the presbyters and others present at the ordination of Timothy.

4.] 'That warreth.' 'Serving as a soldier,' Ellicott.

9.] 'Suffer trouble.' A single verb, rendered 'endure hardness,' in ver. 3. Better to retain the same English, so as not to lose the force of Paul's own

example, and, thereby, encouragement in listening to his exhortation.

10.] 'Therefore.' 'For this.' The reason follows.

11.] 'It is,' &c. Greek precisely the same in 1 Tim. i. 15, and in Tit. iii. 8. Lit. 'Faithful is the saying.'

12.] 'Suffer.' Rather, 'endure.'

13.] 'Believe not,' and 'faithful.' Corresponding words, bringing out the apposition more clearly. 'Are faithless,' or 'unfaithful,' might be substituted for 'believe not.'

15.] 'Study.' Rather, 'strive,' or 'be zealous.' Same Gr. in Gal. iv. 3. See note. Also in Gal. ii. 10, rendered, 'I was forward.' In Ephes. iv. 3, 'endeavouring.' In Heb. iv. 11, 'let us labour.' These variations might be reduced.

'Dividing.' Difficult Gr. word. Lit. 'cutting out rightly.'

16.] 'Increase.' 'Advance,' Alford. Same Gr. rendered 'proceed' in ch. iii. 9, and 'wax' in ch. iii. 13.

19.] 'The foundation,' &c. Lit. 'The firm foundation of God stands.'

26.] 'Recover themselves.' The Gr. points to one awaking sober again after the sleep of intoxication. See Gen. ix. 25, Joel i. 5.

CHAPTER III.

1.] 'Perilous.' Lit. 'hard or difficult.' The word 'perilous,' however, is that of all our chief English versions, from Wiclif downwards.

3.] 'Truce-breakers.' Rather, 'implacable,'* as describing those who will admit no 'truce;' and thus rendered in Rom. i 31.

'Despisers of those that are good.' A single word, being a compound adj. meaning 'without love of those that are good.' It is the exact contrast of 'a lover of good men' (Tit. i. 8), and, in fact, is the same word, with the addition of the privative.

4.] 'Highminded.' See on 1 Tim. vi. 1.

6.] 'Of this sort.' Perhaps, 'from among these.'

10.] 'Fully known.' Perhaps, 'hast followed up,' or 'hast been a diligent follower of' (marg.) would be more accurate. This accords with the earlier versions.

14.] 'And hast been assured of,' i.e. 'with trust and faith.'†

17.] 'Perfect' and 'throughly furnished.' Corresponding words, and of one derivation.

CHAPTER IV.

3.] 'Sound.' 'Healthy,' as in 1 Tim. i. 10. See on ch. i. 13.

5.] 'Endure afflictions.' Same Gr. rendered 'endure hardness,' ch. ii. 3; and 'suffer trouble,' v. 9.

6.] 'Ready to be offered.' Rather, 'I am now

* So Grotius, 'sine pace.'

† Bengel brings out the force of this word as additional to the 'learned.' 'Pars prior refertur ad *in iis quæ didicisti*; altera ad *fidelis es redditus*.'

offered; i.e. the offering is now going on.' The Gr. pronouns in vv. 6 and 7, respectively denote that Timothy is to fulfil that which Paul can do no longer.

'Departure.' Rather, 'release.'

7.] 'I have fought a good fight.' I do not know any English words more suitable; but, as in 1 Tim. vi. 12, so here, the contest of the public games is no doubt referred to.

8.] 'Henceforth.' 'For the rest.'

'A crown.' 'The crown.'

'Give.' The Gr. prep. points to the reward of grace after his sufferings and contests just told.

'That love.' Rather, 'who have loved,' a past tense. They must have loved it in their lives—*before* the event, spoken of, shall have arrived.

9.] 'Do thy diligence.' Same Gr. rendered 'study' in ch. ii. 15; 'endeavouring,' in Ephes. iv. 3.

14] 'Did.' The Gr. is 'shewed,' perhaps implying 'in a public manner.'

15.] 'Be thou ware.' 'Beware thou.'

16.] 'I pray God,' &c. Simply, 'may it not be laid to their charge.'

17.] 'Strengthened.' Same Gr. as in ch. ii. 1. See note on 1 Tim. i. 12.

18.] 'Glory.' 'The glory.'

21.] 'Do thy diligence.' See on v 9.

THE EPISTLE OF PAUL TO TITUS.

CHAPTER I.

2.] 'Before the world began.' Same Gr. as in 2 Tim. i. 9. See note.

4.] 'Mine own son.' See note 1 Tim. i. 2. Same Greek.

6.] 'Riot.' Too specific. Same Gr. rendered 'excess' in Ephes. v. 18. Alford has 'profligacy' in both passages. The history of the word is curious, as proceeding from its original meaning, unsaving or unthrifty, on to extravagance, and then to that of a dissolute course generally, on which money is so often and sinfully wasted.

7.] 'Bishop.' Same Gr. translated 'overseers' in Acts xx. 28, where it evidently refers to the 'presbyters' or 'elders' of v. 17. In Phil. i. 1, and 1 Tim. iii. 2, it is respectively 'bishops' and 'bishop.' In the passage before us, as in the Acts above quoted, the 'elders' of v. 5 are referred to again under the term 'bishop.' In Gr. the word is simply an 'overseer,' and might be applied to the superintendent of any charge or body of men; but the translation 'bishop,' which is, in fact, the

Greek word modernised, 'found its way, on the introduction of Christianity, into all the European languages,'* and has been confined to an ecclesiastical sense.

'Striker.' Probably in a *moral* sense—as one acting with undue violence and severity. The cognate verb appears in the Gr. of 1 Tim. v. 1., on the same subject.

9.] 'As he hath been taught.' 'According to the doctrine,' Scholefield. He considers too that the Gr. signifies 'to exhort' (understanding 'men,' generally), and to 'convince the gainsayers.'

12.] 'Slow,' or 'idle.'† Alford interprets the word as applying to those who by indulging their bodily appetites have become corpulent and indolent. Same Gr. rendered 'idle' in Matt. xx. 3, 6; Matt. xii. 36; 1 Tim. v. 13; and 'barren' in 2 Pet. i. 8.

CHAPTER II.

3.] 'Given to.' Lit. 'enslaved by.'

4.] 'Teach the young women to be sober,' 'discreet' v. 5, and 'sober minded' v. 6, are, each of them, expressions corresponding in the Greek.

6.] 'Young men.' Lit. 'The younger men.'

9.] 'To please.' Lit. 'to be well-pleasers.' Same Gr. rendered 'acceptable,' Rom. xii. 1. See on Rom. viii. 21.

* Richardson's Dict. † From α, ἔργον, work.

12.] 'Teaching.' The Gr. implies 'in discipline and practice.'

13.] '*That* blessed hope.' Gr. 'the blessed hope.'

'Glorious appearing.' Lit. 'appearance of the glory.'

CHAPTER III.

2.] 'Speak evil of.' Lit. 'blaspheme.'

4.] 'Love.' Much more specific: 'love of man,' or 'towards man.' Hence our word 'philanthropy.'

5.] 'By.' 'From,' as the result.

6.] 'Abundantly.' Lit., as in marg., 'richly.'

8.] 'Maintain.' Lit. 'stand forward in,' 'excel in.' So also in ver. 14.

15.] 'Grace.' Lit. 'the grace.'

THE EPISTLE OF PAUL TO PHILEMON.

6.] 'Communication.' Perhaps 'communion' or 'fellowship.' Corresponding Gr. in the word 'partner' of ver. 17. Ellicott prefers the word of our version.

'In.' Rather, 'unto.'

20.] 'Bowels.' 'Heart.' So Ellicott. But he retains the word of our version for the same Gr. in v. 11.

21.] 'I wrote.' Rather, 'I have written,' as it is translated in ver. 19. 'The apostle is not speaking of a former epistle,' Scholefield. Coverdale and the Rheims Version agree with this.

EPISTLE TO THE HEBREWS.

CHAPTER I.

3.] 'Brightness,' i. e. from another Person or object. The exact idea, and also the force of the preposition, is contained in our word 'effulgence.'

Person.' Lit. 'substance,' as in the Wiclif, Cranmer, Tyndale, and Rheims Versions. The Greek *usually* translated 'person' is another word. Matt. xxii. 16, 2 Cor. ii. 10.*

4.] 'Being made.' Rather, 'having become,' Alford.† There are several passages in this Epistle needing this emendation. See iii. 4, vi. 20, vii. 16.

7.] 'Of.' Rather, 'to' or 'unto.' Same Gr. as in the clause of opposition in next verse.

8.] 'For ever and ever.' Lit. 'to the age of the age.'

Righteousness.' Gr. not usually so rendered. No

* Leigh, Crit. Sac. defines the ὑπόστασις (as used in this place), 'the divine essence with a personal propriety.'

† He adds: 'γενόμενος, distinct from ὤν, ver. 3, that importing his essential, this his superinduced state.'

more literal word, however, than 'uprightness' could I think, be given. The Gr. denotes 'straightness and rectitude.' The second 'righteousness' (next verse) is the other and usual word.

CHAPTER II.

1.] 'Let them slip.' More accurately, 'pass by them,' as water flowing in another direction, Alford.* Whitby has 'fall off from them.'

4.] 'Gifts.' A more special word. 'Distributions,' according to 1 Cor. xii. 4–12.

5.] 'World.' Lit. 'the inhabited'—*earth* being, no doubt, understood. It is in the feminine gender, to agree with the feminine Greek for 'earth.' The words usually translated 'world' are masculine.† Same Gr. used for the 'earth' in Matt. xxiv. 14.

7.] 'A little.' Marg. perhaps, 'better.' So Bengel.‡

16.] 'He took not on him the nature of angels.' This is certainly incorrect as to tense, which is not past but present. Moreover, it is an attempt (always to be condemned) to make a passage of the Holy Scripture, in our Version, clearer and more definite than it has pleased God it should be in the original. We have

* He dwells on the word as put in apposition with the προσέχειν, 'give more earnest heed' or 'adhere' of the same verse.

† Κόσμος and αἰών.

‡ 'Per breve tempus,' quoting Matt. xxii. 58.

here an explanation or paraphrase rather than a literal translation. It has been contested, at different periods of the Church, and by different interpreters, whether the Greek verb contains a reference to Jesus assuming the nature of man, or simply to His helping and rescuing man. The original Greek simply has the verb, followed by 'angels,' and nothing more.* South treats the subject very forcibly in his Sermon on this text, vol. viii. p. 272.† Early Church writers interpreted it of the Incarnation—the higher and more spiritual meaning adopted in our Version.

17.] 'Reconciliation.' Not the usual Greek, so rendered. It corresponds with the 'propitiation' of 1 John ii. 2.

CHAPTER III.

12.] 'Departing.' Gr. signifies 'by apostacy.'

14.] 'We are made.' More accurately, We have become.'

'Confidence.' Lit. 'foundation' or 'substance.' Alford states that there is no doubt of the word having, in Hellenistic Greek, the meaning of our Version.

CHAPTER IV.

2.] 'Unto us was the gospel preached.' Lit. 'We

* Quoted by Trench, Auth. Version, p. 165.

† Alford renders the passage: 'It is not angels that He helpeth.'

were evangelised.' The expression has caused great difficulty; but as the Apostle has just been addressing those of his day, in the times of the Gospel, it would be natural for him to point out that in all the preceding chapter concerning the nation of Israel, there was contained, in a secondary and spiritual sense, a message of the Gospel for St. Paul himself and those addressed by him—a message even more full than the literal history, just given, told—one to which he and those addressed were to give good heed. Compare vv. 3, 9, 11, &c. I cannot, therefore agree with Professor Scholefield when he says that 'the common translation seems quite unintelligible.'

'The word preached.' Lit. 'the word of their hearing,' 'the word which they heard.'

8.] 'Jesus.' It should be 'Joshua.' Trench (Auth. Vers., p. 75) says, 'It is hardly possible to exaggerate the confusion of which [this error] must be the occasion to the great body of unlearned readers and hearers, not to speak of a slight perplexity arising from the same cause at Acts vii. 35.' Scholefield speaks with equal strength on the injurious effects of our present rendering.

9.] 'Rest.' A different word from that hitherto translated 'rest.' It is here a 'keeping of Sabbath,' as in marg. The Wiclif and Rheims Versions retain the specific word. In the former it is 'sabaoth,' in the latter 'sabbatisme.'

10.] 'Ceased from his works.' Scholefield considers that 'rested from his works' would be more literal,

and, besides, helpful towards perception of the argument.

'His.' The second 'his' should be 'His own also.'

11.] 'Labour.' Rather, 'strive earnestly.' Same Gr. as in 2 Tim. ii. 15. See note there.

12.] 'Quick.' That is, 'living.' 'Having living power, in the same sense in which God himself is so often called the living God,' Alford. He prefers 'active' to 'powerful' in the same verse.*

13.] 'In his sight.' Lit. 'Before him.'

'Opened.' The Greek is a very peculiar and obscure expression. With Bengel and Alford,† we may consider the idea as taken from one 'laid on his back, prostrate for examination.'

15.] 'Be touched with.' More exactly, 'sympathise with.' It is the exact Greek word from which ours is derived.

16.] 'In time of need.' Lit. 'for seasonable help.'

* Against the supposition, entertained by some, that Christ Himself is meant by the 'word' in ver. 12, Scholefield observes, that it is only St. John who applies that name to the Son of God;' and in support of his substitution of 'it' for 'Him' in v. 13, says: 'It is objected that ἐνώπιον is used only in connection with persons; but see Rev. vii. 15, ἐνώπιον τοῦ θρόνου. It might be added that the *Word* is here introduced as possessing in a manner the attributes of a person.'

† He says of the word: 'Its first and most common classical acceptation seems to be, "to take by the throat," as an adversary in a struggle or an athlete in wrestling might do for the purpose of overthrowing.' The sacrificial exposition of the word seems quite untenable.

CHAPTER V.

2.] 'Who can have compassion on.' The marg., 'who can reasonably bear with,' more correct. A different Gr. word from that of ch. iv. 15, and doubtless conveying a new though cognate thought.

7.] 'In that he feared.' Marg. 'for his piety,' much more accurate,—'for this reverent submission to his Father's will.' Same Gr. rendered 'godly fear'* in ch. xii. 28, the only other place where it occurs in the New Testament.

8.] 'Though he were.' Lit. 'being.'

10.] 'Called of God.' Not merely this, but more specially 'addressed by God'—'appointed, inaugurated, named by direct appeal.' The Gr. word is only used here.

11.] 'Hard to be uttered.' Rather, 'hard to be interpreted;' i.e. by the hearers. The reason succeeds.

'Are.' Lit. 'have become.'† The same Gr. verb

* Trench, Synonyms, § x., points out the difference between δειλία, φόβος, and εὐλάβεια, all implying 'fear' in the New Testament. The first has a bad sense; the second sometimes good and sometimes bad; the third good.

† Trench (Auth. Vers., p. 151) remarks that the corrected translation of the word gives an additional sharpness to the rebuke. 'It was not so once, in the former days, when they were first enlightened (x. 32), but that now they had gone back from that liveliness of spiritual apprehension which once had been theirs.' In corroboration of this statement, I may observe that the word translated 'dull' here means also 'slothful,' as rendered in ch. vi. 12, which translation would still more suggest *blame*.

occurs in the next verse, and is rightly translated there.

14.] 'Full age.' Rather, as in marg., 'perfect.' The idea is connected with that of the cognate Gr. subs. rendered 'perfection' in vi. 1.

CHAPTER VI.

1.] 'The principles of the doctrine of Christ.' Lit. 'the word of the beginning of Christ.'

'Go on.' Stronger and more specific word, 'let us be carried forward.'

2.] 'Baptisms.' Rather, 'washings.' Alford quotes the Gr. with a different termination, as 'ever the New Testament word for both Christian baptism and that of John.'* Same Gr. rendered 'washings' in ch. ix. 10.

6.] 'If' not in Gr. Rather, 'And having fallen away.'

7.] 'By whom.' Rather, 'for whom.' 'Unquestionably right,' Scholefield. So Trench (Auth. Vers., p. 139). Alford's interpretation corresponds: 'on whose account.'

8.] 'Rejected.' Lit. 'reprobate.' The same Gr. frequently translated thus.

9.] 'That accompany.' 'Akin to,' Alford. 'Neerer to,' Rheims Vers.

17.] 'Confirmed it by.' The Gr. far more specific,

* That is, *βάπτισμα*. This and the passage in Mark iv. 7, 8, is from *βάπτισμος*.

and in agreement with the margin—'interposed Himself.' The verb corresponds with the substantive 'mediator'—one coming in between the other parties.

20.] 'Made.' Lit. 'having become.' It is impossible to watch too carefully the three different Gr. verbs 'to be,' 'to become,' and 'to be made,' in illustrating accurately the person and office of Christ; and the greatest care should be exercised in translating them properly. Special doctrine hangs on every such expression. Speaking of the same Gr. word in ch. ii. 17, Alford well observes its appropriate use, as telling of the High Priesthood of Christ, 'in all its fullness, and especially in its work of mercy and compassion, as not inaugurated till He entered into the heavenly place.'

CHAPTER VII.

3.] 'Without descent.' Marg. more accurate, 'without pedigree' or 'genealogy,' i.e. mentioned in Scripture 'without record of descent,' Scholefield.

6.] 'Whose descent.' Again, rather, 'pedigree' or 'genealogy.'

'Received tithes of.' Lit. 'tithed Abraham.' So as to Levi in ver. 9, it is, 'was tithed.'

11.] 'Another.' Alford prefers 'different,' the Gr. conveying the idea not only of *another*, but of a *different* kind.* So also in ver. 15.

15.] 'Another.' See on ver. 11.

16.] 'Is made.' Rather, 'hath become.' See on ch. vi. 20.

* ἕτερον more than ἄλλον.

17.] 'He testifieth.' Rather, 'He is borne witness to,' &c.

23.] 'Were made.' 'Are made,' signifying in numbers and succession.

24.] 'Unchangeable.' Marg. more strictly in agreement with the Gr., 'which passeth not from one to another.' *

26.] 'Made.' 'Become.' See again on ch. vi. 20.

28.] 'Consecrated.' † Rather, 'perfected,' as marg.

'Which.' Fem., referring to 'oath.'

CHAPTER VIII.

1.] 'Sum.' ‡ 'Principal matter,' Alford. But the word, as used in different writers, might bear the other meaning. It seems that the context is the only proper ground of decision between the two senses of a 'summing up' or the 'chief point.'

2.] 'Sanctuary.' Rather, 'holy things.' Marg. and in the versions of Tyndale and Cranmer.

5.] 'Who serve unto,' &c. Rather, 'who serve (officially) the example,' &c., i.e. who fulfil the office of the priesthood *to or* under that which is the copy and example, &c. See a similar use of 'serve' in ch. xiii. 10. The word 'unto' creates an erroneous impression,

* So Bengel. 'Non transeuntem, i.e. in successores.'

† 'The English version has obliterated both sense and analogy with ii. 10 and v. 9, by rendering τέτελ 'consecrated.'—Alford.

‡ 'Caput, i.e. præcipuum.'—Bengel.

as if it meant 'for.' In regard to the Gr. rendered 'example,' see on ch. ix. 23.

10.] 'Put.' Lit. 'give,' as marg.

11.] 'Not.' A double negative, strengthening the assertion—'neighbour.' Rather, 'fellow-citizen.'

CHAPTER IX.

4.] 'Covenant' or 'testament.' See on x. 16.

5.] 'Cherubims.' The *s* better omitted. The word purely Hebrew, and the termination itself plural.*

6.] 'Ordained.' Same Gr. rendered 'made' in ver. 2. In both there seems to be the idea of arranging and ordering.

7.] 'Errors.' Rather, 'ignorances,' 'sins of ignorance.' The Gr. word corresponds with the verb rendered 'ignorant' in ch. v. 2.

9.] 'Were.' Rather, 'are.'

11.] 'Good things.' Rather, '*the* good things.' So also '*the* greater,' with reference to ch. viii. 2.

12.] 'Obtained.' Lit. 'found.' Bengel quotes, 'I have *found* a ransom,' Job xxxiii. 24.

13.] 'Unclean.' Lit. 'those who had been made *common*,' in the sense of the same Gr. in Acts x. 14, and thus 'defiled' or 'unclean.' Same adj. rendered 'unholy' in ch. x. 29.

* Winer observes that the Hebrew plural termination occurs only here; adding, 'That word, however, as in the Sept., is construed as neuter (Gen. iii. 24) like πνεύματα.' Part II. sect. x. 2.

15.] 'By means of death.' Rather, 'that, death having taken place.'

16.] 'Be.' More special, marg., 'Be brought in.'

17.] 'After,' &c. 'In the case of the dead,' Alford.*

18.] 'Was dedicated.' 'Has been inaugurated,' Alford. So Bengel, 'was initiated.'

19.] 'Calves and goats.' '*The* calves,' &c.,—*the* sacrificial animals.

23.] 'Patterns.' Rather, 'copies'—these buildings, and ordinances of the Temple-service being the *copies* (or 'delineations,' Alford) of the heavenly *pattern* shown to Moses on the mount, and by no means themselves *patterns*, as we employ the word: ch. viii. 5. See Trench, Auth. Vers., p. 118.†

25.] 'With.' 'In.'

26.] 'End.' The 'completion' or 'winding up.' So in Matt. xiii. 39, and elsewhere.

'The world.' Lit. 'the ages.'

'Putting away' or 'disannulling,' as with the translation of the same Gr. word in ch. vii. 18. The word is unknown except in these two places.‡

* 'Over dead sacrifices,' Scholefield; but with the paraphrase 'in the case of its mediator being put to death.' He adds: 'As the proposition is a general one, there is not the slightest objection to νεκροῖς being in the plural.'

† Wiclif has 'saumplers.' Tyndale, Cranmer, Geneva, 'similitudes.' Our version is, perhaps, the worst of all, except that of the Rheims, which, for doctrinal objects, has the strange translation 'hostes.'

‡ Alford here, and in vii. 18, has 'abrogation.'

28.] 'So Christ,' &c. The literal interpretation is, 'So Christ having been once offered to bear the sins of many, will appear the second time without sin unto salvation to them that look for Him.' 'Breaking this into two finite sentences interferes with the simplicity and compactness of the argument,' Scholefield.

CHAPTER X.

1.] 'Good things.' 'The good things,' as in ix. 11.

7.] 'Volume.' Lit. 'head.' A curious and rare word, only found here in the N. T. In the Sept. it is used for the head of a pillar. It means also the 'projecting end of the rod or cylinder on which the ancients rolled their books, which had heads carved on them.'* Hence its meaning of a book or volume.

16.] 'Covenant,' or 'testament.' Same Gr. arbitrarily rendered here and in the previous chapter. See vv. 1, 4, compared with vv. 15, 16.

19.] 'Boldness.' Same Gr. rendered 'confidence' in ver. 35.

'Holiest.' 'Holy places,' Alford.

20.] 'Consecrated.' Gr. 'Initiated.' '"First opened," better than E. V. "consecrated," which seems as if it had existed before,' Alford.

23.] 'Faith.' Gr. 'Hope.' 'It is quite inexplicable how the word "faith" was introduced into this passage. It changes the whole meaning of the exhortation.'†

* Parkhurst. † Preface to Bagster's Hexapla, p. 162.

27.] 'Fiery indignation.' Lit. 'indignation or wrath or zeal of fire'—the word 'wrath' not being governed by 'expectation,' but being in apposition with it.

28.] 'He that despised.' Rather, 'disannulled' or 'set at nought.' Corresponding subs. in vii. 18, and ix. 20.

32.] 'Fight.' More lit. 'contest.'

34.] 'Knowing in yourselves.' Rather, 'knowing that ye have in or for yourselves,' &c.

'He that shall,' &c. Lit. 'The coming One.'

38.] 'If any man.' Rather, 'he.' 'Any man' is not in the original.* Its introduction cannot be warranted in order to facilitate a doctrinal explanation of the passage.

39.] 'Of them who draw back.' A strong single word denominating a certain class or character.

'Of them that believe.' Lit. 'of faith,'—the subject taken up in the next chapter.

'Saving.' Not the usual word for salvation, though meaning it. The Gr. contains the idea of 'gaining' or 'acquiring,' and is found in 1 Pet. ii. 9. See note.

* See Scholefield's note; also Trench, Auth. Vers., p. 199. Our translation appears to have been taken from Beza: 'Si quis se subduxerit.' With the alteration mentioned above, the words themselves agree with the Sept. There is, however, a certain *transposition* of the sentence.

CHAPTER XI.

2.] 'Obtained a good report.' Lit. 'were witnessed.' Same Gr. and meaning as in ch. vii. 18, rendered 'it is witnessed.' Again in vv. 4, 5, and 39.

4.] 'More excellent.' Simpler, but perhaps stronger, in the original—'more.' Previous versions were 'myche more' (Wic.), 'more plenteous' (Tynd.). Ditto, Cran. and Gen.: 'more,' i.e. in quality, and as to acceptation.

10.] 'A city.' Rather, 'the city.' Emphatically, the one city of Scriptural promise, Rev. xxi. 14, 19, 20.

'Foundations.' 'The foundations.'

'Builder and maker,' Very peculiar and explicit words—the first signifying 'art and design,' the second 'execution and work.'

11.] 'Received strength to conceive seed, and was delivered of a child when she was past age.' Lit. 'received strength for the conception of seed, though (or even) past the time of age (or usual season) of life.'

13.] 'In.' More exactly, 'according to.' Not the usual word for 'in.'

'Embraced.' Rather, 'saluted.'*

* Trench (Auth. Vers., p. 119) has a note on this verse, recommending 'saluted them,' with Tyndale, Cranmer, and the Rheims Vers. as far preferable to 'embraced.' Alford has 'greeted them,' both indicating that the line of argument would not admit *at that time* the *closeness* and *proximity* con-

'Pilgrims.' More exactly, 'sojourners,' as in a country or state not their own. All the verbs here after 'died' are participles. Scholefield observes 'that it is more simple to preserve them to the end of the verse than to change them into verbs connected with "died." The Apostle would state *how* they died.'

18.] 'Of whom.' Rather, 'to whom,' marg.

19.] 'Received him.' The Gr. implies '*back again*,' as money returned, a hostage restored, a child recovered. See Alford.

23.] 'Proper.' That is, 'fair' or 'comely.'

26.] 'Had respect.' The compound preposition implies his looking off or *away* from earthly to heavenly things. Same to be observed in ch. xii. 2, on the words 'looking unto,' &c.

27.] 'Seeing him,' &c. Gr. 'Seeing the unseen.' Cognate words.

29.] 'Drowned.' Lit. 'swallowed up.' More in agreement with the Mosaic history than any mere general drowning, as might be, on the surface of the waves.

31.] 'Believed not.' Alford prefers the marg., 'were disobedient.'

33.] 'Subdued.' A special word, designating the difficulty and labours of the victory.

veyed by the word 'embraced.' It appears to me that this is strongly corroborated by the Greek for 'receive' in this verse, (λαβόντες). If they did not *take*, they could not *embrace*, in our sense of the word.

34.] 'Armies.' Rendered 'camp'* in Rev. xx. 9. It has probably both meanings.

36.] 'Cruel.' Not in the Gr.

37.] 'Edge.' Lit. 'slaying' or 'slaughter.'

'Destitute.' 'Made destitute.' Part. pass. as with 'afflicted.'

38.] 'Caves.' The Gr. is a peculiar word, taken from seeing through a chink or peep-hole. Possibly hiding-places may have been made with this very design.

39.] 'Received.' The Gr. implies, 'did not then (or yet) get them back, in their substance and full realisation.'

'Provided.' Lit. 'foreseen.' This, being spoken of God, as here, implies 'provision' also. Our word 'provided' is exactly, as to its original Lat. derivation, 'foresee,' but this is not obvious in its ordinary use.

CHAPTER XII.

2.] 'Looking.' The Gr. comp. preposition here (as many interpret it) implies looking 'off or away' from other things to Jesus. See on ch. xi. 26.

'Author.' Rather, 'leader.'

* Παρεμβολή, according to Winer (Part I. sect. ii. *a*), is a Macedonic word, as also ῥύμη, a street, Matt. vi. The origin of such words may be easily traced in the dominion of Alexander and his successors over the countries of the language employed in the New Testament.

10.] 'After their own pleasure.' Marg. more exact, 'as seemed good.'

12.] 'Lift up,' &c. Alford translates this, 'put straight again the relaxed hands and the paralysed knees.'

13.] 'Lest that,' &c. Scholefield translates, 'That the lame may not be turned out of the way, but may rather be healed;' adding, 'the latter clause in the Authorised Version, "let it be," is quite inadmissible.'

17.] 'It.' Fem., either 'blessing' or 'repentance.' Scholefield prefers its reference to the former word: Alford takes it the other way.

18.] 'Might be touched.' Scholefield prefers 'could be touched.'

22.] 'Innumerable company.' Lit. 'myriads.'

28.] 'Moved.' Rather, 'shaken.' Same Gr. as thus rendered before.

CHAPTER XIII.

4.] 'Marriage,' &c. Alford renders it, 'Let your marriage be in honour in all things, and your marriage-bed be undefiled.' Scholefield agrees.

5.] 'Conversation.' Rather, 'course or manner of life.' Different word from that so rendered in v. 7.

'He.' More forcible, 'he himself.'

6.] 'Boldly.' More literally, 'boldly confiding.'

7.] 'Have the rule over you.' 'Lead or guide you.' So again in v. 17.

'Conversation.' 'Conduct.'

8.] 'Jesus Christ,' &c. Bengel, Scholefield, Alford, and most other critics, are quite opposed to the usual mode of interpreting this verse. They would put a full stop at the end of the seventh verse, and continue thus, taking Jesus Christ as a nominative: 'Jesus Christ is the same yesterday, to-day, and for ever.' (Scholefield.)*

14.] 'One.' Rather, 'the one.' See on xii. 10.

15.] 'Giving thanks.' Rather, as in marg., 'confessing.'

* This interpretation differs so much from that commonly received by the readers and hearers of our Version, that it may be well to add Scholefield's commentary: 'From the peculiarity of the common version, many persons are led to connect this verse with the preceding; and indeed some editions compel them to this course by placing only a colon at the end of the preceding verse—though very improperly, as the early editions uniformly, I believe, have the period there.' This interpretation connects the statement on Christ with the ensuing admonition. Christ is one and the same. Let your doctrines be one and the same, not diverse and strange!

GENERAL EPISTLE OF ST. JAMES.

CHAPTER I.

1.] 'Which are scattered abroad.' Lit. 'in the dispersion.' See on John viii. 35.

5.] 'Lack.' Same Gr. verb rendered 'wanting' in previous verse. 'One would gladly have seen the connection reproduced in our version.' *

'Liberally.' Alford prefers 'simply.' 'Simply *giving*, and adding nothing afterwards which may take off from the graciousness of the gift.'

9.] 'Rejoice in.' More specific, 'glory in.'

11.] 'Falleth.' More expressive, 'hath fallen.' So for 'perisheth,' 'hath perished.'

'Burning heat.' In Sept. Gr. 'the searching east wind.' See Parkhurst.

13.] 'Evil.' Plur. Gr. 'evils.'

14.] 'But every man,' &c. Alford prefers to our version, 'But each man is tempted, being drawn out and enticed by his own lust.'

25.] 'Looketh.' The Gr. implies 'stooping down to

* Trench, Auth. Vers., p. 95.

look closely, accurately, earnestly;' as in Gr. rendered 'look into,' 1 Pet. i. 12.

'Deed.' 'Doing.' 'The *performance* of the deed.'

26.] 'Religious.' The Gr. for this word, and also for 'religion,' in the next verse, has a specific reference to the outward services and performances of a religious character. 'Not bridling his own tongue, but deceiving his own heart,' more literal than our version.

CHAPTER II.

2.] 'A man with a gold ring.' Lit. 'a gold-ringed man,' indicating the ancient practice of loading the fingers with gold rings and ornaments.

'Goodly apparel.' Rather, 'gay clothing,' being precisely the same Gr. as thus rendered in the next verse. 'There is no imaginable reason for any variation,' Scholefield.

4.] 'Partial.' Alford considers that the Gr. implies 'to show a doubtfulness in your faith.' 'If whole and genuine, you would not act thus.'

'Judges of evil thoughts,' i.e. 'in so judging and making distinctions between rich and poor.'

6.] 'Despised.' More literally, 'dishonoured.'

10.] 'Is.' More literally, 'becomes.'

12.] 'Liberty,' i.e. 'the perfect expansion of God's will, resting on the free unrestrained principle of love, which is the royal code of the Gospel,' Alford.

13.] 'For he,' &c. Lit. 'for the judgment shall be without mercy to him not working mercy.' 'Without

mercy' is an adjective—somewhat, though not exactly, like 'merciless.'

14.] 'Though.' More lit. 'if.'

17.] 'Being alone.' Rather, 'by itself.'

22.] 'Seest thou.' Rather, 'thou seest,' marg.

26.] 'Spirit.' Or, 'breath,' marg.

CHAPTER III.

1.] 'Masters.' More explicit, 'Teachers.' The force of the word should be observed here.

4.] 'Governor.' 'Pilot' or 'man at the helm.' *

5.] 'Matter,' i.e. 'material.' 'Wood,' for fuel. †

6.] 'Course of nature.' See Bengel. It appears to me that his idea would be expressed by the words 'surface' (for 'wheel,' signifying its circular motion, or sphere) 'of the created globe;' i.e. with the people and things on it. It is a very difficult expression.

7.] 'Serpents.' Rather, 'creeping things.'

'Mankind.' The simple Gr. word for 'kind' is rightly sustained in the compound 'kind' of this word.

11.] 'Place.' More specific, 'an opening for a spring.' Same Gr. translated 'caves,' Heb. xi. 38. See note.

* The Latin has exactly the word 'governor,' 'gubernator;' but with us it is not so applied. 'Ὁ εὐθύνων hic est pro εὐθυντής participium pro verbali, more Hebraico. Etiam Græci gubernatorem navis ἰθυντῆρα vocant, et *rectorem* Latini Poetæ.'—Grotius, ad loc.'

† Alford considers it to mean absolutely a 'wood' or 'forest.' So also Trench, Auth. Vers., p. 167.

13.] 'Conversation.' In the old meaning of 'conduct.'

15.] 'Sensual.' Alford says that it is 'almost impossible to express in English the idea given by this word.' He paraphrases it thus: 'belonging to the unspiritual mind of man.'

17.] 'Gentle,' i. e. in the sense of equity and moderation.

CHAPTER IV.

4.] 'Is.' A more specific word, signifying 'becomes,' 'is rendered,' i. e. '*ipso facto*, by his desire to be a friend of the world.'

9.] 'Heaviness.' Or, 'humiliation.' Lit. 'casting down the eyes.'

16.] 'Ye rejoice in your boasting.' Alford prefers, 'ye boast in your vain-gloriousness.'

'Rejoicing.' Rather, 'boasting.'

CHAPTER V.

3.] 'Cankered.' Or, 'rusted.' The verb corresponding to the subs. 'rust.'

7.] 'Unto.' Rather, 'until.'

'Waiteth for.' 'Be patient for.' Same Gr. as just before.

'For it.' Lit. 'over it.'

9.] 'Grudge.' 'Murmur,' Alford. See Trench (Auth.

Vers., p. 48), quoting the sense in which the word 'grudge' was used at the time of our translation.* The word has been carried down from Tyndale's Version of 1534; and Wiclif, who does not use the word here, introduces it at 1 Pet. iv. 9, where he has 'without grucchinge.'

10.] 'Suffering.' This word might be omitted.

11.] 'Count them happy.' Same Gr. word as that rendered 'shall call me blessed,' in Luke i. 48.

'Patience.' 'Endurance' would be better, as the Gr. corresponds with the verb rendered 'endure.'

16.] 'The effectual fervent,' &c. More lit. 'the prayer of a righteous man availeth much, working effectually,' or, more exactly to correspond with the Gr., 'energetically.'† See note on Matt. xiv. 2.

* 'Yea, without *grudging* Christ suffered the cruel Jews to crown Him with most sharp thorns, and to strike him with a reed.'—Examination of William Thorpe, in Foxe's Book of Martyrs.

† 'More Hebraico participium pro verbali ἐνεργής.'—Grot.

FIRST EPISTLE GENERAL OF ST. PETER.

CHAPTER I.

1.] 'Strangers.' Rather, 'elect strangers.' The Gr. for 'elect' appears here, and not in the 2nd verse.

'Dispersed.' 'Of the dispersion.' See on James i. 1.

5.] 'By.' Lit. 'in.'

6.] 'Greatly rejoice.' The Gr. is a single word. 'Exult' might be appropriate. The pass. part. of same Gr. verb is rendered (or rather expressed by) 'with exceeding joy,' in ch. iv. 13.

'Ye are in heaviness.' Lit. 'having been grieved.'

7.] 'The trial.' 'Proof,' perhaps, would more accurately convey the sense and purpose of the word.

'Of.' This had better be omitted.*

'Appearing.' Rather, 'revelation,' as in v. 13.

8.] 'Rejoice.' See on v. 6.

'Full of glory.' Lit. 'glorified.' Bengel's comment is, 'in themselves and through witnesses,' referring to ver. 10.

11.] 'Glory.' Rather, 'glories,' e.g. of the resurrec-

* 'No supply before *gold*, such as "of," E.V., or "that of," is legitimate.'—Alford

tion, the ascension, the coming to judgment, and the heavenly kingdom.—Bengel.

12.] 'Are now reported.' Rather, 'have been now,' &c.

13.] 'To the end.' Marg. more lit. 'perfectly,' 'so that nothing should be wanting.'

'That is to be brought.' More lit. 'which is being brought.'

14.] 'Obedient children.' Lit. 'children of obedience.' So 'children of disobedience,' Ephes. ii. 2.

15.] 'Conversation.' Rather, 'conduct.' Corresponding verb rendered 'pass' in 17th verse.

21.] 'Might be.' Lit. 'are,' declaring a fact, not a contingency.

23.] 'Being,' &c. A past tense. 'Having been born again.'

CHAPTER II.

2.] 'Sincere,' i. e. pure, genuine, unadulterated.

'Of the word.' Alford has 'spiritual;' adding, 'for want of a better and more distinctive word.' Our Version follows that of Geneva. Wiclif, Tyndale, Cranmer, and the Rheims have 'reasonable.'

5.] 'Lively.' 'Living' preferable. The Gr. is precisely the same as that so spoken of Christ just before.

'Precious.' Some prefer 'honourable.' So in the next verse. Not the same Gr. as in i. 19.

7.] 'He is precious.' Some prefer 'is the honour.'

The Gr. is a substantive, and corresponds with the adjectives of vv. 5 and 6.

'Is made.' Lit. 'hath become.'

9.] 'A peculiar people.' 'A puple of purchasynge,' Wiclif. 'A people which are wonne,' Cranmer. 'A people of purchase,' Rheims.

'Praises.' 'Virtues,' marg.

11.] 'Pilgrims.' Same Gr. rendered 'strangers' in ch. i. 1: The preceding word might be 'sojourners.' Neither of them contains the idea of 'wandering,' but rather that of residing in a country not our own.*

12.] 'Conversation.' Rather, 'conduct.'

21.] 'Example.' Lit. 'a copy,' 'as to write or draw by.'

24.] 'Stripes.' Lit. 'stripe,' or 'wheal left by a stripe,' Alford.

CHAPTER III.

1.] 'Conversation.' Rather, 'conduct.' Same in next verse.

3.] 'Gold.' 'Golden ornaments,' Alford.

6.] 'Amazement.' It is difficult to give *any* precise meaning to this word, as here introduced. 'Fear,' or, more accurately, 'perturbation,' might suit many interpretations. Bengel refers to Prov. iii. 25, 'Be not

* It appears to me that the same may be said of the Gr. word in the Sept., Exod. vi. 4, though translated in our Version, 'the land of their pilgrimage.' The desert was of this character, but not Canaan, strictly.

afraid of sudden *fear*,' where the same Gr. word appears in the Sept. translation; and notices the female sex as being subject to fear, and, therefore, needing this admonition and encouragement.

8.] 'Love as brethren.' 'Loving to the brethren,' marg.

'Courteous.' Lit. 'humbleminded.'

9.] 'A.' Needless before 'blessing.'

11.] 'Ensue.' We should now say 'pursue.'

16.] 'Conversation.' Rather, 'conduct.'

19.] 'By which.' Rather, 'in which.'

21.] 'The like figure whereunto.' More lit. 'which (i.e. the water) being the antitype (i.e. antitypal of the flood) doth now save us,'* &c.

CHAPTER IV.

1.] 'Hath ceased.' Pass. 'hath been made to cease.' So Rom. vi. 7. There is, doubtless, a reference here to the people of Christ as having mystically suffered in and with Him.

4.] 'Wherein they think it strange.' 'At which they are astonished,' Alford.

'Excess.' A rare and peculiar word. Alford has 'slough.' Bengel, 'confusion;' adding, 'these are depicted in ver. 3.' Leigh (Crit. Sac.) takes the word from

* Clearly expressed by Bengel: 'Relativum ὅ, quæ loco nominis ὕδωρ, *aqua*, ponitur, et additum habet epitheton ἀντίτυπον.'

the 'foaming or boiling of the sea.' Perhaps a 'place of scum and filth' (to use the words of Bunyan, though otherwise applied) would express the original.

9.] 'Grudging.' Rather, 'murmurings.' See on James v. 9.

11.] 'Praise.' Rather, 'glory,' as in ch. v. 11, and Rev. i. 6. In all three passages the two same Gr. words appear as the ascription of praise.

12.] 'Is to try.' Rather, 'is trying.'*

13.] 'That, when,' &c. Lit. 'on the revelation of His glory.'

14.] 'For the name.' Lit. 'in the name.'

16.] 'In this behalf.' Lit. 'in this part.'†

CHAPTER V.

1.] 'Who am also an elder.' Lit. 'a fellow-elder.'

3.] 'God's heritage.'‡ Alford has 'portions,' i.e. of the flock of Christ. So Bengel. The connection of the same Gr. for 'lot' in Acts i. 26 will be evident.

4.] 'Appear.' Stronger, 'shall be manifested.'

* The γινομένη expresses that which has *already* taken place; συμβαίνοντος, that which is trying them now. In the Gr. subs. for 'fiery trial,' a word occurs corresponding to the verb of Ps. lxvi. 10, rendered (Sept.) 'Thou hast tried us.'

† 'Behalf' originally meant a part or share — hence probably used as the translation of μέρος. It appears in Tyndale, Cranmer, and the Geneva Version. Wiclif and the Rheims have 'in this name.'

‡ The Gr. is a peculiar word, originating our expressions, 'clerk,' 'clergy,' 'clerical,' &c. See Richardson's Dict.

5.] 'Submit,' and 'be subject,' same Gr. verb.

'Be clothed.' More lit. 'be girt or girdled.'

7.] 'Casting.' The tense employed may, perhaps, imply 'having so done'—as it were, 'once for all.'

The subst. 'care' in this verse and the verb are not cognate words, as might be expected from the English. The subst. implies 'undue anxiety,' such as that condemned in Matt. vi. 25 and elsewhere—the verb tells of loving care and attention on the part of God.

9.] 'Your brethren.' Lit. 'your brotherhood.'

12.] 'As I suppose.' The Gr. scarcely implies so much of doubt as the English.

13.] 'Marcus.' Scholefield recommends 'Mark;' adding, 'As this form of the name is preserved in other passages, it is desirable to retain it here for the purpose of marking the identity.'

14.] 'Charity.' Rather, 'love.'

SECOND EPISTLE GENERAL OF ST. PETER.

CHAPTER I.

1.] 'Through.' Rather, 'in.' So also in next verse.

3.] 'To glory.' Rather, 'by glory.'*

4.] 'Having escaped the corruption.' Rather, 'from the corruption,' Scholefield.

5.] 'And besides this.' Rather, 'and on this account.' Gr. 'for this very purpose.'

'Giving.' More lit. 'bringing in on your part.'

'Add to.' The Gr. is 'add *in*;' and each 'to' of the whole verse is, in the Gr., 'in.'†

7.] 'Charity.' Rather, 'love.'

8.] 'In the knowledge.' The Gr. is 'to' or 'towards.'

11.] 'Abundantly.' Lit. 'richly.'

17.] 'Excellent.' This falls very short of the original. 'Magnificent' would be the sense.

* 'No imaginable latitude in the use of the prepositions can justify the common translation, 'to glory.'—Scholefield.

† See Trench, Auth. Vers., p. 142.

18.] 'And this voice,' &c. Scholefield prefers, 'and voice we heard come from heaven.'

19.] 'A more,' &c. Lit. 'the more.'

21.] 'Moved.' More lit. 'borne,' 'borne along.'

CHAPTER II.

1.] 'Damnable heresies.' Rather, 'heresies of destruction.' New force is thus given to the latter word, as immediately repeated, and denoting the recoil or retribution.

'Pernicious ways.' Rather, 'licentiousness;' a single word in the Gr.

Evil spoken of.' Stronger, 'blasphemed.'

3.] 'Lingereth not.' Lit. 'is not idle;' i.e. 'worketh itself out: is living and in action,' Alford.

6.] 'With an overthrow.' Rather, 'to an overthrow.'

7.] 'With the filthy conversation of the wicked.' More lit. (with Alford) 'distressed by the behaviour of the lawless in licentiousness.'

8.] 'Vexed.' Not the same Gr. as before. It implies the idea of 'keen distress and torment.' The former, that of being 'worn out with toil from what he saw.'

9.] 'To be punished.' Rather, 'punished;' as in ver. 4, 'actually in a penal state,' Alford.

10.] 'Who walk after the flesh.' Not in the general meaning of these words, but with a reference to distinct

unclean sins of the flesh. Alford renders it, 'Who go after the flesh.' Same Gr. in Jude 7.

'Dignities.' Lit. 'glories,' or 'opinions.' I can attempt no decision on the exact meaning of the word. Same Gr. in Jude 8.

11.] 'Railing accusation.' Lit. 'blaspheming or blasphemous judgment.' Similar Gr. in Jude 9.

12.] 'As natural brute beasts,' &c. Alford has, 'as irrational animals, born naturally for capture,' &c.

'Speak evil.' Stronger, 'blaspheme.'

'Perish.' The Gr. verb corresponds with the subs. 'corruption,' and implies the mode and extent of their perishing. So 'shall reap corruption,' Gal. vi. 8.

13.] 'That count it their pleasure,' &c. Some would render it, 'counting as their pleasure the luxury of a day,' in the spirit of the evil proverb, 'Let us eat and drink, for to-morrow we die.'

14.] 'Sporting.'

'Adultery.' Lit., as in marg., 'of an adultress.'

'Cannot cease.' Pass. 'cannot be made to cease.'

'In covetous practices.' Lit. 'with covetousness.'

'Cursed children.' Stronger, 'children of cursing.'

17.] 'Mist.' Stronger, 'blackness.'

18.] 'Allure.' Same Gr. rendered 'beguile' in ver. 14.

'Through much wantonness.' More lit. 'by wantonnesses.'

'Clean.' An adverb. The Gr. is translated 'indeed,' in Mark xi. 32; 'truly,' in Luke xxiii. 47; and 'indeed,' John viii. 36. Our translation is from this,

the received text, but it is worth notice that there is a reading, adopted by many, and perhaps the correct one, which would be, in English, 'scarcely,' or 'only just.'*

20.] 'Through.' Lit. 'in.'

'The latter end,' &c. Lit. 'their last state (or things) is worse than the first.'

22.] 'Is turned.' 'Turning,' &c. Winer points out that there is no reason for such a version of the original. A proverb is quoted just as it stands, both as to the dog and sow.†

CHAPTER III.

5.] 'For this they are willingly,' &c. Lit. 'this escapes them, willingly ignorant of it.' The same Gr. in ver. 8 is repeated, 'let it not escape you.'

7.] 'By the same word.' Rather, 'by His word.'

8.] 'Be not ignorant.' 'Let it not escape you—be unnoticed.' See on ver. 8.

10.] 'With a great noise.' An adv. signifying a noise, like that of the violent current of fire, water, or storm.

11.] 'Conversation.' Rather, 'conduct.' This and the Gr. for 'godliness' are both plurals.

12.] 'Hasting unto the coming.' Rather, as in marg., 'hasting the coming.'

* Ὀλίγως instead of ὄντως.

† 'Δεικτικῶς, in reference to a case really under observation.' Part iii. sect. xlv. 6. b.

'Wherein.' Rather, 'by or through which.'

16.] 'These things,' or, 'matters,' Scholefield. He very rightly points out that they are the antecedent to the 'in which,' and not the 'epistles,' as some might suppose. Trench (Auth. Vers., p. 29) writes: 'What English reader, coming to the words, "in which are some things hard to be understood," does not refer "in which" to the Epistles of St. Paul, mentioned in the verse preceding, and see in these words a general statement of the hardness and obscurity of those writings? but no reader of the Greek could do this, or help seeing at once that "in which" referred to "these things," immediately going before—the things, namely, which St. Paul had spoken in his Epistles concerning the long-suffering of Christ, which *things* the unstable, as St. Peter declares, might easily wrest to their harm.'

FIRST EPISTLE OF ST. JOHN.

CHAPTER II.

2.] 'The sins.' Not repeated in the Gr. Lit. 'not for ours only but for the whole world.'

3.] 'That we know Him.' Rather, 'that we have known Him.'

4.] 'Full.' A participle. 'Fulfilled.'

5.] 'Is perfected.' Rather, 'hath been perfected.'

6.] 'Darkness.' '*The* darkness'—in opposition to '*the* light.' So also in ch. ii. 11.

18.] 'Shall come.' Lit. 'cometh.'

CHAPTER III.

4.] 'Transgresseth also the law.' Lit. 'committeth lawlessness.' Same Gr. verb.

'The transgression of the law.' One word, 'lawlessness.'

16.] 'Of God.' Not in the Gr., and needless. The very absence of the name of God, or Christ, often proves how He filled up the minds of the inspired writers. See Ep. iii. 7.

CHAPTER IV.

16.] 'To us.' Lit. 'in us.'

CHAPTER V.

3.] 'Grievous.' More specific, 'heavy.' Contrast of Matt. xi. 30.

6.] 'By water.' There is a change of preposition to that of 'in,' for the second and third repetitions of this expression.

'Is truth.' Rather, 'is *the* truth.'

15.] 'That He hear us.' Rather, 'heareth us.'

16.] 'For them.' 'Even to them,' Scholefield. He considers that 'him' does not mean the praying person, but the sinner prayed for, to which 'them that sin' is put in apposition.

'Pray.' The Gr. is 'ask.'

19.] 'In wickedness.' Rather, in the 'wicked one.' Same Gr. as in ii. 14.

SECOND EPISTLE OF ST. JOHN.

1.] 'Lady.' According to Bengel* and others, this is a proper name—'Cyria.'

3.] 'Grace be with you.' The Gr. is 'Grace shall be with you.' There is a difference between this expression and that of St. Paul, in his corresponding salutations.

5.] 'Lady.' See on ver. 1.

7.] 'Who confess not,' &c. More lit. 'who confess not Jesus Christ coming in the flesh.'

'A' and 'an.' Rather, 'the' in each instance.

10.] 'God speed.' The name of God does not appear. It is rather, 'Give him no greeting, welcome, or reception.'

* 'Appellativum Κυρία, *domina*, extra relationem ad servos, eo tempore vix reginæ sine invidiâ dari poterat.'

THIRD EPISTLE OF ST. JOHN.

1.] 'Wish.' Stronger. Marg. has 'pray'—more accurate. So Wiclif, 'I make preir;' and the Rheims, 'I make my praier.'

4.] 'No greater joy.' Fuller in the Gr.: 'No greater joy than these things'—viz., to hear, &c.

7.] 'For his name's sake.' Lit. 'for the name.' The omission of any further designation is, in itself, very emphatic. So 'the day.' Also the simple word 'He' (Gr.) in 1 John iii. 16. See note on that passage.

9.] 'Who loveth to have the pre-eminence.' A compound verb descriptive of an ambitious man.

10.] 'I will remember.' 'I will bring to remembrance,' Scholefield.

12.] 'Demetrius,' &c. Lit. 'a good testimony hath been borne to Demetrius.'

EPISTLE GENERAL OF ST. JUDE.

3.] 'When I gave,' &c. Scholefield has a very interesting note on this passage. He renders it: 'Being earnestly desirous to write unto you of the common salvation, I am compelled to write to exhort you,' &c. He paraphrases the Gr. as thus rendered: 'My wish was to write to you of the *common salvation* and the general doctrines of the Gospel, but I am obliged to use a particular subject of exhortation, from the circumstance of *certain* men having crept in unawares,' &c.

5.] 'I will,' &c. More lit. 'I wish to put you in remembrance.' The pronoun 'you' is repeated, emphatically, as a warning. The turn of the phrase (rendered 'though ye once knew this') is equally brief and powerful.

6.] 'Estate,' or 'rule.' Marg. 'principality.'

8.] 'Filthy.' This adjective is added in our version.

9.] 'Contending' and 'disputed.' The Gr. words are of a wide significance, and we cannot determine from them the exact nature of the contest, how much of it, for instance, was in deed, how much in word.*

* Bengel, commenting on these two words, says: 'Ergo erat pugna judicialis.'

'Railing accusation.' Lit. 'judgment of blasphemy.'

11.] 'Ran greedily.' The original word conveys the idea of a torrent poured forth—'like a torrent over banks,' Bengel.*

12.] 'Whose fruit withereth.' Expressed by a single adj. telling of the decline of autumn, without fruit or leaves.

13.] 'Is.' Lit. 'hath been.'

14.] 'Of these.' Rather, 'to these,' Bengel.

'Cometh.' Lit. 'hath come.'

'With.' Lit. 'in.'

'Ungodly deeds.' Lit. 'deeds of ungodliness.'

16.] 'Murmurers, complainers.' Latter word literally, 'blaming their fate or portion.' Bengel considers the first as speaking against men, the second as speaking against God.

24.] 'From falling.' An adj. with an active meaning, 'not stumbling, i. e. not sinning.'† The word does not appear elsewhere in the N. T.

* The comparison may be traced out from water poured forth—through other things, like the chariots ('effusi') of Æn. v. 45—to moral conditions, as here.

† Winer, Part II. sect. xvi. *a*.

REVELATION.

CHAPTER I.

2.] 'Bare record' and 'testimony.' Cognate verb and subs.

4.] 'And which is to come.' This, I believe, is usually taken as a declaration of the future eternity of Christ; but it may also bear the other meaning of the 'Coming one,' i. e. in his glory—of whom the whole book tells, and to whom there are such constant references, *as so coming*, from the beginning to the end.*

6.] 'Glory and dominion.' *The* glory—the dominion—i. e. pre-eminently, as in the ascription of the Lord's Prayer. Matt. vi. 13.

7.] 'All kindreds of the earth.' The Gr. would equally admit: 'all the tribes of the land.' It is difficult to decide whether the sentence refers to the wailing and despair of the impenitent nations of the earth at Christ's appearing in judgment, or to the penitent wailing of the tribes of the Jewish land, as prophesied by Zech. xii. 10. The usual interpretation of our Lord's

* The Vulg. has 'qui venturus est;' the Rheims, 'and which shall come.'

language (Matt. xxiv. 30; which in the Gr., as in our English, exactly corresponds with this verse) would, no doubt, corroborate the former meaning, while at the same time it is worthy of attentive observation that the mourning of Zecharias is expressed, in the Sept., by precisely the same words as those of the text, both as to the 'tribes' and as to 'the lamentation.'*

10.] 'In the Spirit.' The Gr. has no article, nor in ch. xvii. 3.

15.] 'Fine brass.' A single word, probably compounded from Greek and Syriac—the first part signifying 'brass,' the second 'gleaming' or 'glistening.'†

16.] 'Went.' Lit. 'going forth.' 'Proceedeth,' Wordsworth; adding: 'The present tense is preferable in this and numerous other similar passages of the Apocalypse, where A. V. (Anglican Version) has the past.‡

18.] 'Was.' The verb is that expressing the sense of 'becoming dead.'

'Alive.' The Gr. is a verb, 'living;' and the word for 'am' is that expressing 'permanent being or existence.' This verse, compared with the preceding (as is the case with John ix. 58) very fully illustrates the distinction between the two Greek verbs representing our 'to be.'

18.] 'Hell.' Not the 'Gehennah,' or penal hell,' but the 'Hades,' for which we have no word. It is,

* φυλαί, κοπετός, and κόψεται.

† See Grotius.

‡ Apocalypse: Notes to the Harmony.

perhaps, most correctly understood as 'the place of departed spirits.'

19.] 'Hereafter.' 'After these things,' as in John xiii. 7, and elsewhere.

CHAPTER II.

5.] 'I will come.' 'I come,' more emphatic, more present.

8.] 'In Smyrna.' Lit. 'of the Smyrneans.'

'Was.' Gr. as in ver. 18.

10.] 'Shall suffer.' Lit. 'art about to suffer.' Same construction in Gr. of this ver. for 'shall cast' in ii. 10, iii. 16, and elsewhere.

'A crown.' 'The crown.'

11.] 'Not.' In Gr. double negative.

12.] 'Sharp sword,' &c. Lit. and most emphatically, 'the sword, the double-edged, the sharp.'

14.] 'Balak.' Lit. 'in Balak' according to the reading of the version here used.

16.] 'I will come.' 'I come,' as in ver. 5.

20.] 'That.' 'The.'

22.] 'I will cast.' Pres. 'I cast.' So, in ver. 27, Gr. is, 'they are broken,' as a thing sure and done.

CHAPTER III.

2.] 'Watchful.' A verb; more forcible: 'be thou watching.'

'Perfect.' Lit. 'fulfilled.'

3.] 'Not.' The second a double neg., as so frequently both in the other warnings and promises. See vv. 5, 12, &c.

5.] 'Raiment.' Same Gr. as 'garments' of preceding ver. The 'white' of that ver. is plur., and probably agrees with 'garments.'

8.] 'Open.' Past part., 'opened.'

9.] 'I will make.' Lit. 'I give'—as with the idea of giving up to wrath, or delivering into hands.

11.] 'No man.' Stronger: 'no one,' as in John x. 28, and elsewhere.

17.] 'Increased with goods.' Lit. 'am become rich.' A verb corresponding with the adj. for 'rich.'

'Wretched.' 'The wretched one,' pre-eminently.

18.] 'Appear.' More strong and emphatic: 'Be made clear, displayed, manifested.'

CHAPTER IV.

1.] 'Hereafter.' 'After these things,' as in ch. i. 19, John xiii. 7, and elsewhere.

2.] 'Was.' The Gr. verb implies 'becoming thus.'

'One sat.' Lit. 'one sitting.'*

4.] 'Thrones' and 'throne.' Same Gr. See a full note on this passage in Trench's Auth. Vers., p. 91.

* After correcting several pasts for presents, Wordsworth (Apocalypse, Notes to the Harmony) observes: 'For none of these passages does the original use the past tense; in all the present is either expressed or understood. This chapter represents the everlasting glory of God, and the perpetual adoration of heaven.'

5.] 'Proceeded.' Pres. 'proceed.'

6.] 'Beasts.' 'Living creatures,' as in Ezek. i. 5, and elsewhere. A different Gr. word from that rendered 'the beast,' ii. 7, and elsewhere. The absence of distinction between the two words in our version of the Revelation, is much to be regretted. The Vulg. rightly has 'animalia.'

7.] 'A face.' Lit. 'the face.' Winer remarks on the article used in this passage: 'The Gr. art. here denotes that the object has a definite kind of property which it is known to possess.'*

8.] 'Rest,' i. e. in the special sense of 'cessation.'

9 and 10.] 'Give,' and 'fall,' and 'cast,' are futures. Bengel explains this peculiar grammar as indicating the simultaneous praise of the living creatures and the elders; also the frequency of their praise. Winer supports the same interpretation, referring to this passage and illustrating it by reference to other futures, e.g. Rom. iii. 30, where the fut. of 'justifying' is 'regarded as an act of God *constantly* thus realised.'†

11.] 'Glory.' '*The* glory,' 'the honour, 'the power.' 'They are,' i. e. 'they exist.'

CHAPTER V.

1.] 'Sealed.' Prep. of intensity. 'Up, firmly, closely.'

3.] 'No man.' 'No one.' 'No angel, or any creature.'

* Part III. sect. xiii. 2. † Part III. sect. iv. 6.

5.] 'Of the tribe of Judah.' 'Being' or 'existing' of the tribe of Judah; the part. representing the divine essence of Christ.

6.] 'Stood a lamb.' Lit. 'a lamb standing.'

8.] 'Beasts.' 'Living creatures.' So also in vv. 11 and 14.

'Vials.' Not narrow-necked vessels, in our sense of the English word, but 'broad, flat, shallow cups or bowls.' *

'Odours.' More specific, 'incense,' as in marg.; so rendered in ch. viii. 3: 'that which is burnt as incense.' † It should be very carefully observed here that the use of the feminine for 'which'—'which are the prayers'—proves a reference to the 'vials,' not to the 'odours,' a word of another gender. Accurately and grammatically it would be wrong to say that the 'odours,' or incense, were the prayers of saints; right to say that the vials, containing them, were.

9.] 'Sung.' 'Sing.' Pres. more graphic.

'By thy blood.' Lit. 'in.'

12.] 'Power.' 'The power;' articles precede all the succeeding ascriptions except the last. So in the next ver., *inclusive* of 'blessing.'

* Liddell and Scott. Wordsworth (Apocalypse: Notes to Harmony, ch. xv. 7) says: 'The term should rather be rendered "bowls."'

† Liddell and Scott.

CHAPTER VI.

1.] 'Beasts.' 'Living creatures.' So throughout this whole chapter, whether in the sing. or plur. number.

2.] 'Conquering, and to conquer.' Lit. 'conquering and that he might conquer.' Wordsworth observes on the last clause, 'showing the intention of Christianity.'*

8.] 'Hell.' Same Gr. as in i. 18.

'Followed.' 'Follows.' Pres.

13.] 'Untimely figs.' A single word, descriptive of the figs, so generally borne by the fig-tree, and not coming to perfection. It is derived from the Gr. 'to perish.'

15.] 'Great men.' Translated 'lords' in Mark vi. The word is a rare one, and only used there, in the present ver., and in ch. xviii. 23. It is probably of Macedonian descent.

16.] 'Said.' 'Say.'

CHAPTER VII.

9.] 'No man.' 'No one.' More extensive: 'none in heaven, earth, or hell.'

'Stood.' 'Standing.' So in next ver. for 'cried,' 'crying.' Past.

* Apocalypse, Notes to Harmony. He quotes the Vulg. 'vincens ut vinceret.'

10.] 'Salvation.' 'The salvation.'

12.] 'Blessing,' &c. The art. precedes this and all the succeeding substantives, ascribing to them pre-eminence.

13.] The original more graphic: 'these which are arrayed in white robes, who are they,' &c.

14.] 'Which came.' 'Coming.'

'Great tribulation.' '*The* great, *the* distinctive tribulation of prophecy.' Same Gr. const. in xiv. 8. Comp. Dan. xii. 1, Matt. xxiv. 22, 29.

15.] 'Serve,' i. e. 'with religious worship.' Same Gr. in xxii. 3.

17.] 'Feed.' He implies, 'tend them as a shepherd.' See on John xxi. 16.

'All tears.' Lit. 'every tear.' So in xxii. 4.

CHAPTER VIII.

3.] 'Offer it with.' Marg. more lit. 'add (or give) it to the prayers,' &c.

4.] 'With the prayers,' &c. The Gr. construction is difficult. According to Winer, 'the simplest interpretation of the passage is: "The smoke of the incense (of the angels) rose on (for) the prayers;" that is, the ascending smoke availed for the prayers to attend and render them acceptable.'* Alford says, 'the common interpretation, "with," cannot be justified.'

7.] 'They were.' Lit. 'it was.'

* Winer, Part III. sect. i. 6. The chief difficulty results from the peculiar use of the dative. I should have expected

CHAPTER IX.

1.] 'Bottomless pit.' Two substantives, 'the pit of the abyss.' So also in next verse.

10.] 'Had.' 'Have.' So in ver. 11.

11.] 'Bottomless pit.' One word here, 'the abyss.' So in ch. xx. 1.

12.] 'One.' 'The one.'

13.] 'A voice.' Lit. '*one* voice.' Some interpreters give force to this expression, 'one.' Others consider that no stress need be laid on it. See Alford, who leaves it uncertain.

16.] 'Army.' Plur.

17.] 'Issued.' 'Issues.'

19.] 'Power.' 'Powers.'

20.] 'Devils.' Lit. 'demons.'

CHAPTER X.

1.] 'Come down.' Lit. 'coming down.'

2.] 'Open.' Lit. 'opened.' Pass. part. So in ver. 8.

3.] 'Had cried.' Lit. 'cried.' So 'uttered' for 'had uttered.'

'Their voices.' 'Their own,' intensified by the pronoun. So also in next ver.

that Winer would have referred to the 3rd verse, where the dative occurs also, and possibly in the same sense and use as here.

5.] 'Stand.' Lit. 'standing.'

6.] 'By him.' Lit. 'in him.'

'That there should be time no longer.' Lit. 'that time shall not be yet, but,' &c., carrying on the sense into the next ver.

7.] 'Begin to sound.' Lit. 'be about to sound.'

'Finished.' Same word rendered 'filled up,' ch. xv. 1.*

'Declared.' More specific, implying, 'to declare as glad tidings,' the same word being usually rendered for 'preaching the gospel.'

8.] 'Spake' and 'said.' 'Speaking and saying.'

10.] 'Was bitter.' Lit. 'was embittered or made bitter.' Pass. part.

CHAPTER XI.

1.] 'And the angel stood, saying.' There is a remarkable difference in the textual reading of the Greek, but this is one of those scholastic questions on which I refrain from entering. The strict rendering from the Greek text, used for these notes, would be: 'And there was given to me a reed like unto a rod, saying, Rise,' &c. The sentence, 'and the angel stood,' does not appear.

2.] 'Leave out.' Lit. 'cast out,' as in marg. Perhaps, 'as with rejection.'

* ἐτελέσθη is used precisely in the same manner as here in ch. xv. 1. Wordsworth, Apocalypse: Notes to the Harmony.

3.] 'My two,' &c. 'The two,' art. See on ver. 10.

5.] 'Will hurt.' Not a mere future of verb 'hurt,' but 'desires or wills to hurt.' As in Matt. xvi. 24, 'will come after me,' and in many other places.

6.] 'Waters.' 'The waters;' probably those mentioned in ch. viii. 10.

9.] 'They of the people.' Rather obscure. More clearly, perhaps, 'some out of the peoples,' &c., the latter being plural, like the other words of the sentence.

'Graves.' The word is more explicit, 'places of *memorial*,' translated 'sepulchre,' Luke xxiii. 55, Acts ii. 29.

10.] 'These two.' Lit. 'these *the* two.' The article tells of some special honour and distinction in them. It appears also in ver. 3; lit. 'these *the* two witnesses of mine.'

11.] 'Three.' Lit. '*the* three.'

'Spirit.' Perhaps 'breath,' as in Gen. ii. 7.

12.] 'A cloud.' Lit. '*the* cloud,' i.e. 'of Christ's glory.'*

'Of men.' 'Names of men,' as in marg. Names used for persons in ch. iii. 4.

19.] 'Temple.' Gr. special for the inner part where the ark was.

CHAPTER XII.

1.] 'Wonder.' Rather, 'sign,' as in Luke xxi. 11, and elsewhere. So rendered in ch. xv. 1.

* Wordsworth, Apoc., Notes on Harm., referring to ch. i. 7; x. 1; xiv. 14, 15, 16.

2.] 'Cried.' 'Cries.' Pres.

3.] 'Crowns.' 'Diadems.' A different word from the Gr. for 'crown,' in ver. 1. See Trench, Syn. of N. T. Sect. XXIII., where he shows how that the word in this verse is used for the crown of royalty, while former is not.

4.] 'Drew.' The Gr. is 'draws.'

5.] 'Unto.' The prep. implies 'immediate proximity.'

10.] 'Salvation,' &c. '*The* salvation,' 'the strength.'

14.] 'From.' 'Away from.'

15.] 'Flood.' Lit. 'river.' See also in next verse. 'Carried away of the flood' is a sing. Gr. comp. word, derived from 'river.'

CHAPTER XIII.

1.] 'Beast.' 'Wild beast.' So in every place where the English word 'beast' is found *in the singular,* throughout the remainder of this book.

2.] 'Seat.' 'Throne.'

3.] 'And I saw,' &c. The lit. translation of this ver. would be, 'And I saw one of his heads, as it were, slain unto death; and the stroke of his death was healed: and it was wondered on the whole earth after the beast.'

5.] 'To continue.' Marg. 'to make war.' Lit. Gr. simply 'to do' or 'make.'

6.] 'Dwell,' i.e. in 'tabernacles.' Gr. verb compounds with previous subs.

13.] 'Wonders.' Lit. 'signs.' Same Gr. for 'miracles' in the next verse.

15.] 'Life.' Lit. 'breath' (as marg.) or 'spirit.'

16.] 'Caused.' 'Causeth.' Pres.

'Received.' Lit. 'that he should give or put,' &c.

CHAPTER XIV.

1.] 'Stood.' Lit. 'standing.'

3.] 'Sung.' 'Song,' pres. as rendered in xv. 3.

'Redeemed.' Same Gr. as that for which 'bought' appears in margin, ver. 4.

6.] 'Gospel' and 'preach.' Gr. cognate words. They would correspond to our old word 'evangel,' and 'evangelise,' the latter verb governing the Gr. accusatives following—'them that dwell on the earth,' &c.

8.] 'That great city.' Lit. 'Babylon, the city, the great.' Same emphatic construction in vii. 14.

10.] 'With' Lit. 'in fire.'

13.] 'Follow them.' Lit. 'follow with them.'

14.] 'Sat.' Lit. 'sitting.'

15.] 'Thrust.' Lit. 'send' or 'send forth;' a different word from that rendered 'thrust' in the ensuing verse. Same Gr. in ver. 18.

'Ripe.' In Gr. a verb which, I believe, has in every other place where it is used, the sense of the fullest maturity or 'drying up' involved in it. Possibly something of the same kind may be signified here in reference to the danger of any further delay in the

harvesting. Alford interprets the word, 'is dried,' 'perfectly ripe, so that the stalk is dry.'

CHAPTER XV.

2.] 'Them that had,' &c. The Gr. construction is peculiar, 'those conquering *from* the wild beast, *from* the image, *from* the mark, *from* the number.' It may imply thus a deliverance from imminent danger as well as conquest, or a victorious return from conquest over adversaries.*

6.] 'White.' 'Shining,' or 'splendid,' as applied to apparel, in James ii. 2.

7.] 'Beasts.' Living creatures. See on iv. 6.

CHAPTER XVI.

4.] 'They became blood.' The Gr. verb is sing. The plural interpretation begins in Tyndale, and is continued in all our chief versions except that of Rheims, which is the most literal, 'And there was made blood.' See Alford for some solutions of the grammatical difficulties.

5.] 'Shalt be.' After these words the Gr. text here used has 'the Holy One.'

6.] 'Worthy,' i.e. 'of such retribution.'

9.] 'Men.' Rather, '*the* men.' 'Those who had incurred the judgment,' as in ver. 2.

* Grotius quotes 'Victor *ab* Auroræ populis.' Bengel speaks of the grammatical expression as 'rara phrasis.'

'Heat.' 'Scorching.' Gr. cog. word.

10.] 'Seat.' Rather, 'throne.'

'Full of darkness.' 'Was darkened.'

12.] 'That the way,' &c. Lit. 'that the way of the kings from the East (or sunrising) might be prepared.

21.] 'Fell.' 'Falls' or 'descends.' Pres.

CHAPTER XVII.

1.] 'Many.' 'The many.' The article is prophetic. Wordsworth (Ap. Harm.) referring to ver. 15.

3.] 'The spirit.' No art. here. Same Gr. as in i. 10.

4.] 'Decked.' Lit. 'gilded' or 'gold-clad,' if the word might be used. The Gr. is derived from *gold.*

6.] 'Admiration.' Rather, 'wonder.' 'Marvel,' in next verse, had better be 'wonder' also.

8.] 'Shall,' &c. 'Is about to ascend.'

16.] 'Burn,' i. e. from prep. 'utterly,' as in xviii. 8.

17.] 'And to agree.' The strict Gr. rendering would continue thus: 'and to fulfil one will.'

CHAPTER XVIII.

2.] 'Mightily.' Lit. 'in strength.'

'Cage.' Same Gr. word as just before rendered 'hold.' No need of any variation.

'Hateful.' Lit. 'hated.'

3.] 'Abundance.' Rather, 'power,' as in marg.

7.] 'Lived deliciously.' Rather, 'wantonly.' So

also in 9th ver. Same verb with prep. rendered 'wax wanton' in 2 Tim. v. 11.

10.] 'That.' Rather, 'the,' in both instances.

11.] 'Shall weep,' &c. 'Weep,' &c. Pres.

12.] 'Silk.' The Gr. word is interesting, as derived from the Seres,* usually considered to be the Chinese. Pliny, Tacitus, and Horace have its similar Latin form. The latter speaks of 'silken cushions' as things of luxury, Ep. viii. 15.

'Thyine.' From a tree of same name. Homer mentions it as of a fragrant smell.†

13.] 'Odours.' More specific, 'incense,' as in viii. 3. See on ch. v. 8.

'Slaves.' Perhaps 'bodies,' as in marg. There may possibly be a reference here to the sale of men both as slaves corporeally, and, so far as one man can in this direction enslave another, as to those capacities designated by the word 'souls.'‡

14.] 'Fruits.' Sing. 'fruit.' Gr. word only used here in New Test. Lit. 'autumn'—hence 'autumnal fruit.'

'Goodly.' More specific, as 'splendid' (same Gr.) in James ii. 2.

16.] 'Decked.' See on xvii. 4.

* 'An Indian people from whom the ancients got their first silk.'—Lid. and Scott.

† Od. v. 59, 60: 'It was in high esteem among the heathens, who often made the doors of their temples and the images of their gods of this wood.'—Parkhurst's Lex.

‡ On this last expression Bengel notes, 'Servi, quatenus per se mercis loco Labentur.'

17.] 'Come to nought.' More specific, 'made desolate.' Same word so rendered in v. 19, and in Matt. xii. 25, Luke xi. 17, 'brought to desolation.'

18.] 'This.' Lit. 'the city.'

CHAPTER XIX.

1.] 'Salvation,' &c. '*The* salvation, *the* glory,' &c.

3.] 'Rose.' 'Rises.'

8.] 'White.' 'Shining,' as in xv. 6, and elsewhere. 'Righteousness.' Plur. The word 'righteousnesses' appears in Is. lxiv. 6, and in the marg. of xlv. 24.

12.] 'Crowns.' Lit. 'diadems.' 'Royal crowns.' See on xii. 3.

13.] 'He had.' 'Having,' in apposition with 'he that had' of the previous verse.

17.] '*An.*' Lit. 'one.'

21.] 'Filled.' Gr. implies 'to abundance or satiety.'

CHAPTER XX.

1.] 'Bottomless pit.' Lit. 'Abyss.' So in ver. 3.

6.] 'Power.' The word implies 'right or authority.'

12.] 'Stand.' Part. 'standing.'

13.] 'Hell.' 'Hades.' Marg. 'the grave.' Not the penal hell. So also in next verse.

CHAPTER XXI.

1.] 'Was.' 'Is.'

3.] 'Dwell.' A specific verb corresponding with the

subs. 'tabernacle.' It is used for Jesus, 'dwelling' (John i. 14) or 'tabernacling' in our human body.

'Crying.' The Gr., perhaps, signifies the 'loud wail or lamentation.' Tears and sorrow spoken of before, as removed.

4.] 'All tears.' Lit. 'every tear,' as in vii. 17.

10.] 'In the spirit.' Lit. 'in spirit.' So in i. 10, xvii. 3.

11.] 'Light.' A special word denoting 'to give light' or 'illuminate.' 'Thus it is used by the Sept., Gen. i. 14, 16. Applied spiritually to Christians, Phil. ii. 15, and here to Christ, God-Man, the luminary of the New Jerusalem.'*

'Clear as crystal.' A single verb, 'shining like crystal.'

12.] 'And had.' 'Having,' as in verse before. So as to the next 'and had' of the verse, and in ver. 14.

CHAPTER XXII.

3.] 'Serve,' i.e. 'with religious service.' Same Gr. in vii. 15.

11.] 'Be righteous—be holy.' Both verbs—'be justified—be sanctified.'

15.] 'Dogs,' &c. All these substantives have the article.

18.] 'Testify.' The Gr. has a comp. prep. signifying 'with,' probably denoting that John adds his testimony to that otherwise given, i.e. angelic.

Parkhurst.

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